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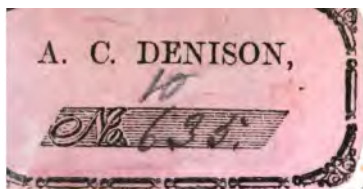
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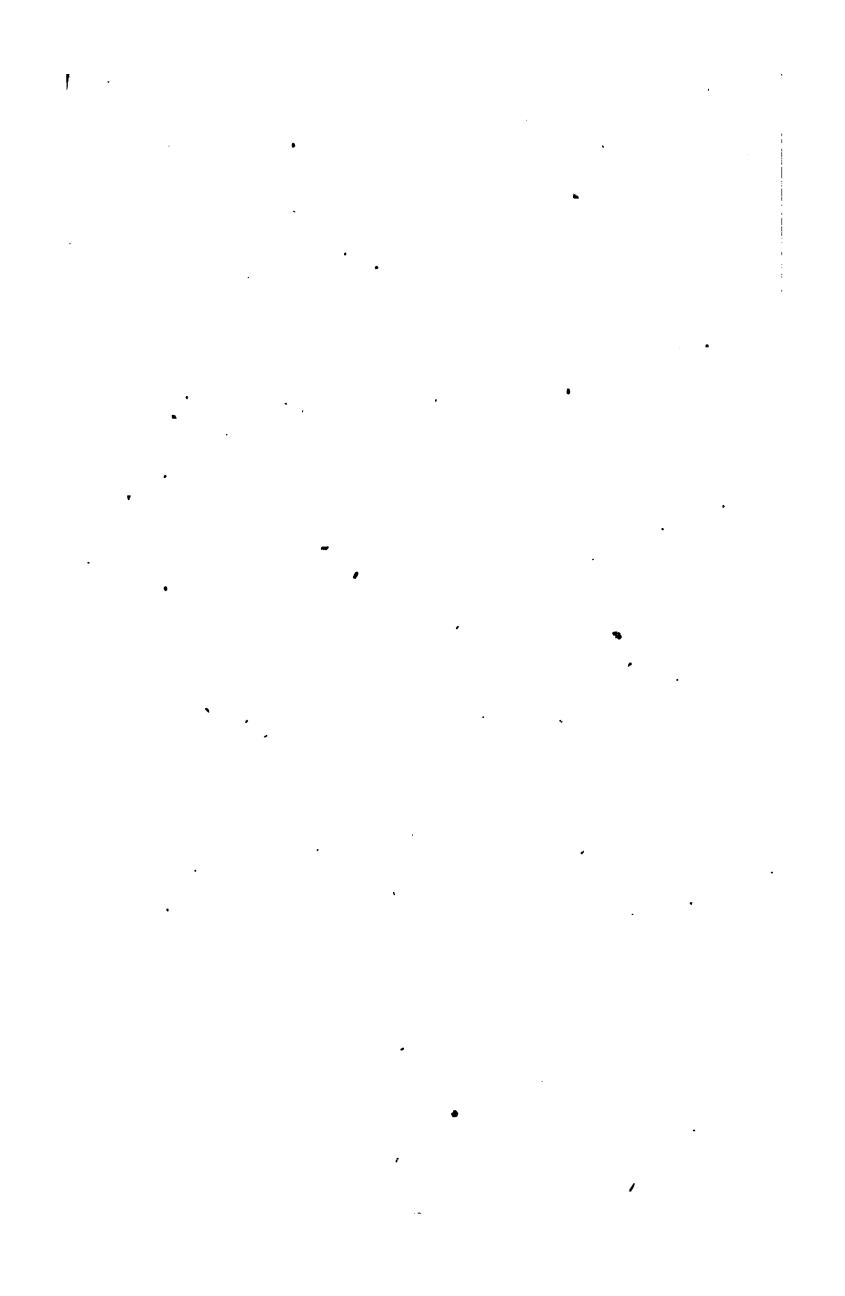
THE BEQUEST OF
JOSEPH HENRY THAYER
LATE PROFESSOR IN THE SCHOOL

20 March 1902



J. H. Y. Trayer.

March 1856.







C

CATECHISTICAL

Instructions

ON THE

DOCTRINES AND WORSHIP

OF THE

Catholic Church.

THIS IS ETERNAL LIFE, THAT THEY KNOW THEE, THE ONLY TRUE GOD,
AND JESUS CHRIST WHOM THOU HAST SENT.—JOHN XVII. 3.

BY JOHN LINGARD, D.D.

SECOND EDITION.

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CATECHISTICAL INSTRUCTIONS
ON THE
DOCTRINES AND WORSHIP
OF THE
CATHOLIC CHURCH.
BY DR. LINGARD.

*" We approve of, and recommend the above work,
as containing an excellent developement of the Doc-
trines, Precepts, and Discipline of the Catholic
Church."*

JOHN HUGHES, } *Bishop, Coadjutor and*
 } *Administrator, N. Y.*

ERRATA,

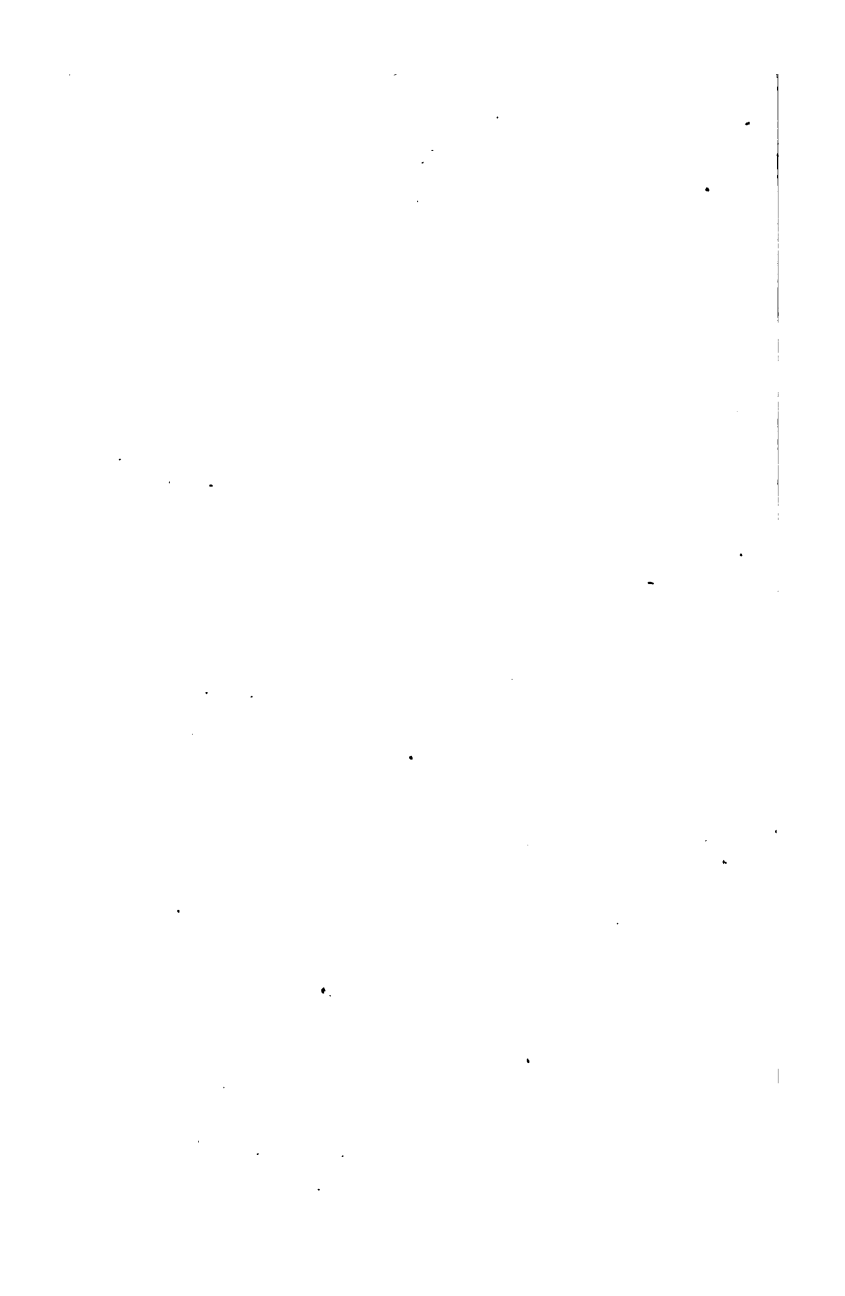
To which the attention of teachers, &c., is particularly requested.

- Page 13. 1st Answer. *Before* "A sincere belief" *insert*,
"A divine virtue by which we have," &c.
- Page 21. *Sixth line from the bottom, instead of* "unbegotten," *read*, "begotten."
- Page 53. Note 2. *Instead of* "Whosoever committeth sin, committeth transgression of the law, for sin is the transgression of the law," *read*, "Whosoever committeth sin, committeth also iniquity; and sin is iniquity."
- Page 86. Note 5. *Fourth line, instead of* "from the first to the seventh day," *read*, "from the seventh to the first day."
- Page 120. 1st Answer. *Second line, instead of* "a visible of," *read*, "a visible sign by which." *And in the third line, insert* "is," *between* "benefit" and "bestowed."

ADVERTISEMENT.

THE following pages contain a short exposition of Catholic doctrine, and Catholic practice, with the chief authorities and principles on which that doctrine and practice are founded. To the well-informed it can offer nothing with which they are not already acquainted ; but it is hoped that it may prove useful to two classes of persons ; to the young who are preparing themselves for their first communion, and to the more aged, who have been suffered to grow up to manhood without a competent knowledge of their religion.

The writer has made use of the catechetical method of question and answer, not with any intention of composing a regular form of catechism, but for the sake of the running commentary with which such questions and answers may be accompanied, the best and readiest way of comprising within a small compass a great variety of subjects. The reader, therefore, will look on many of those questions merely as pegs to hang the notes upon without further preparation or introduction.



CATECHETICAL INSTRUCTIONS, ETC.

PART I. OF CATHOLIC DOCTRINE.

CHAP I. OF THE TRINITY.

1. Of what religion are you?
By the grace of God I am a Christian.
 2. Whom mean you by a Christian?
One, who having been baptized, believes
and professes the faith and law of Christ.
-

1. *By the grace of God.*—That we are Christians, is a blessing for which we are plainly indebted to the grace or bounty of God. Of ourselves, we had no more right to it than any other descendants of Adam: yet to us it has been given, though withheld from thousands of our fellow-men. Each of us, then, may say with St. Paul: *By the grace of God I am what I am*; and happy will it be for each, if he can add with equal truth: *And his grace in me hath not been void.*—1 Cor. xv. 10.
2. *Been baptized.*—The converts made by the apostles, assumed or received the name of *Christians*, because they had embraced the religion of *Christ*. The same name has of late years been given by

3. In what name is the Christian baptized?

In the name of the Father, and of the Son, and of the Holy Ghost.

some to all persons, who admit that Christ was a teacher commissioned by God. This, however, is a new and unauthorized acceptance of the word. According to Scripture and tradition, no man is entitled to the appellation of a Christian, until he has been admitted through baptism into the kingdom of God, that is, into the Church of Christ. Such was the doctrine which our blessed Lord delivered to Nicodemus: *Amen, amen, I say unto thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* (John iii. 5.) Such was the doctrine of the apostles. When the Jews asked St. Peter on the day of Pentecost, *what they should do*, he answered, that they must repent and *be baptized for the remission of sins*; and we are told, that *they who gladly received his word were baptized; and the same day there were added unto them about three thousand souls.* (Acts ii. 37, 41.) Such also was the practice of the first Christians. "As many," says Justin Martyr, "as are convinced, and believe our doctrines, and undertake to live accordingly as we teach, are instructed to fast and to pray to God (we also fasting and praying with them) for the remission of the sins which they have hitherto committed, and are then led to a place where there is water, and are there born again, after the same manner in which we were born again."—*Just. Mart.* p. 93, anno 150.

Believes and professes.—A distinction must be made between the necessity of believing, and of making open profession of our belief. Belief it-

4. What do you call the Father, the Son, and the Holy Ghost?

The three persons of the most blessed Trinity.

5. Is each of these persons God?

Yes: the Father is God, the Son is God, and the Holy Ghost is God.

self is always necessary. *He that believeth and is baptized, shall be saved; he that believeth not shall be condemned.* (Mark xvi. 16.) But the open profession of our belief is not always necessary, for our blessed Lord recommends concealment in some cases; *when they persecute you in this city, flee ye into another.* (Matt. x. 23.) It should, however, be remembered, that though no man is obliged to deliver himself up to persecution, by openly announcing his religion, yet he must at the same time be careful neither to do nor to say anything that may be equivalent to the denial of it; for *whosoever*, says our Saviour, *shall deny me before men, him will I deny before my Father who is in heaven.* (Ibid. 33.)

3. *In the name.*—Such was the command of our Lord to his apostles: *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* (Matt. xxviii. 19.)
4. *Persons—Trinity.*—Separately we call them *persons*, because we have no word more fit to express, that they subsist distinct from each other; but when we speak of them all together, we use the word *trinity*, because that word points out their number of *three*.
5. *The Father is God.*—This appears from innumerable passages in Scripture, in which *God* and the

6. Are they not then three Gods?

No: the three, though really distinct as persons, are but one God.

Father are employed to denote the same almighty being.

The Son is God.—*The word* (that is, the Son) *was God.* (John i. 1.) *My Lord and my God,* words addressed to our Saviour, (John xx. 28.) *He is over all things God, blessed for ever.* (Rom. ix. 15.) *In him dwelleth all the fullness of the Godhead bodily.* (Coll. ii. 9.)

The Holy Ghost is God.—*Why hath Satan tempted thy heart that thou shouldst lie unto the Holy Ghost? Thou hast not lied unto men but unto God.* (Acts v. 3, 4.)

6. *Distinct as persons.*—*I will ask the Father, and he will give to you another Paraclete, that he may abide with you for ever.* (John xiv. 16.) *The Holy Ghost whom the Father will send in my name.* (Ibid. 26.) *The Paraclete whom I will send unto you from the Father.* (John xv. 26.) In all these passages, the distinction of persons is most clearly marked: for the person who asks, must be distinct from him of whom he asks; and the person sent, must be distinct both from him who asks for him, and from him by whom he is sent. The Son asks the Father to send the Holy Ghost; the Father, then, and the Son, and the Holy Ghost, must be persons distinct from each other.

Are but one God.—*Hear O Israel, the Lord thy God is one God.* (Deut. vi. 4.) *The Lord he is God, and there is none other besides him.* (Deut. iv. 35, 39.) *I am God, and besides me there is no God.* (Isaiah xlv. 9.) *The Father, the Word, and the Holy Ghost, and these three are one.* (1 John v. 7.)

CHAP. II.

OF GOD.

1. What then do you understand by God?

A spiritual being, existing from eternity, everywhere present, of infinite power, knowledge, and holiness, and sovereign lord of all things.

2. Why do you say that he is a "spiritual being?"

To denote that he has not a body, as we have; and therefore cannot be seen by us in this life.

3. Why that he "exists from eternity?"

Because he always was, always is, and always will be.

2. *A spiritual being.*—*God is a spirit* (John iv. 24.); *he is the king invisible.* (1 Tim. i. 17.) We are not to question his existence, because we see him not. Matter alone is the object of sight; and yet we continually believe in the existence of immaterial, and therefore invisible beings. When I speak to another man, it is not to his body, or to any visible part of his body, that I address myself, but to something invisible, which I believe to dwell in that body, though I cannot see it. That something is his soul, which, being a spirit, is invisible. In the same manner God being a spirit, cannot be seen with the eyes of the body.
3. *From eternity.*—*From everlasting to everlasting thou art God.* (Ps. lxxxix. 2.) *He inhabiteth*

4. Why that he is "every where present"?

Because he is in all places at the same time, and sees and observes every thing, even our most secret thoughts.

5. Why that he is a being of "infinite power"?

Because he can do all things, whatsoever he pleases.

6. Why that he is a being of "infinite knowledge"?

eternity. (Is. lvii. 15.) *He is the king of ages, and immortal.* (1 Tim. i. 17.) *I am the first and the last: behold, I live for ever and ever.* (Rev. i. 17.) *The Lord God Almighty, who was, and who is, and who is to come.* (Rev. iv. 8.)

4. *Everywhere present.*—*Shall a man be hidden in secret places, and I not see him, saith the Lord? Do I not fill the heaven and the earth, saith the Lord?* (Jer. xxiii. 23, 24.) *Whither shall I flee from thy face? If I ascend up to heaven thou art there; if I descend into hell, thou art there.* (Ps. cxxxviii. 7, 8, 12.) Hence it follows, that where-soever we may be, we are still in his presence. In secret as well as in public, in darkness as well as in light, his eye is always fixed upon us, to observe our conduct; and his ear always open to listen to our prayer.5. *Being of infinite power.*—*He spake the word, and they were made; he commanded, and they were created.* (Ps. clxviii. 5.) *Whatsoever the Lord pleased, he hath done.* (Ps. cxxxiv. 6.) *No word shall be impossible with God.* (Luke i. 37.) *I am the Almighty; holy, holy, holy, Lord God Almighty.* (Rev. i. 8, iv. 8.)6. *Of infinite knowledge.*—*There is no creature invisible in his sight. All things are naked and open*

Because he knows all things, past, present, and to come.

7. Why that he is a being of "infinite holiness"?

Because in him there can be no sin, nor can he endure sin in others.

8. Why that he is "sovereign Lord of all things"?

Because all things are his property: because his dominion extends over all, and because nothing can happen without his pleasure or permission.

to his eyes. (Heb. iv. 13.) The works of all flesh are before him, and there is nothing hidden from his eyes. He seeth from eternity to eternity. (Eccles. xxxix. 24, 25.)

7. *Infinite holiness.—Holy, holy, holy, is the Lord of hosts. (Is. vi. 3.) It is written, be ye holy, for I am holy. (1 Pet. i. 16.) Thou hatest all the workers of iniquity. (Ps. v. 7.)*

8. *Sovereign Lord.—The earth is the Lord's, and the fulness thereof. (Ps. xxiii. 1.) He upholdeth all things by the word of his power. (Heb. i. 3.) Thou hast created all things, and for thy pleasure they are and were created. (Rev. iv. 11.) Our lots are in his hands. (Ps. xxx. 16.) The heart of the king is in the hands of the Lord; whithersoever he will, he shall turn it. (Prov. xxi. 1.) Behold the birds of the air; your heavenly Father feedeth them. (Matt. vi. 26.) Not one of them shall fall to the ground without your Father. (Matt. x. 29.) Yea, the very hairs of your head are all numbered. (Ibid. 30.) The Lord killeth and maketh alive. He bringeth down to the grave, and bringeth back again. The Lord maketh poor, and maketh rich. He humbleth, and he exalteth. (Sam. ii. 7.)*

9. What doth this infinite Being require of us ?
That we worship him by faith, by hope,
and by charity.
-

It may here be remarked, that in these attributes of God there is much that is beyond the reach of human reason. Who can form a clear and satisfactory notion of existence which had no beginning, or of the manner in which the same being can abide, whole and entire, in all places at the same time ? Or who can reconcile to his complete satisfaction the unity of the godhead with the trinity of persons, or the certainty of divine foreknowledge with the freedom of human nature ? Yet such difficulties are no other than what we ought to expect in the nature of God, since similar difficulties occur even in the nature of man. Who can discover how he was formed,—how his body and soul are united in one person,—how he moves his limbs,—how he thinks, and judges, and determines ? If, then, in the nature of a finite being we meet with mysteries which no man can solve, what may we not expect to meet with in the nature of an infinite being like God ? We must therefore be content with that limited knowledge with which our heavenly Maker has endowed us here, and see now, *as through a glass, darkly*, hoping that the day will come *when we shall see face to face*, as he has promised, *and shall know even as we are known.* (1 Cor. xiii. 12.)

9. *Faith, hope, charity.*—These three are called theological virtues, from a Greek word, meaning that they have God for their object. The first part of the present work regards *faith* ; the second will regard *charity*, which leads to the observance of God's commandments ; and the third will treat of

CHAP. III.

THE APOSTLES' CREED.

1. What do you mean by faith ?

A sincere belief of the doctrines which God has revealed to us through his Church.

2. And what is the apostles' creed ?

A summary of the doctrines, the profession of which has always been required from those who come to baptism.

the sacraments and prayers, by which *hope* is nourished and preserved.

2. *The Apostles' Creed.*—We often find the Christians of past ages speaking of *the faith in which they were baptized*; meaning by those words that profession of faith which was then, and still is, required before baptism, either from the mouth of the person to be baptized, if he be an adult, or from his sponsors in his name, if he be not. It is called the Apostles' Creed, because, according to the tradition of the most ancient churches, it came to them from the apostles; and that tradition is fully confirmed by the fact, that as far as memorials of the more early Christians exist, we find it the same at all times and in all places,—the same, with very few exceptions in expression, and the same always in substance: a satisfactory proof that it came to all from one common source. If occasionally we meet with some few additions or verbal differences, the cause of these will be discovered in circumstances peculiar to particular places. "In the Church of Rome," says Rufinus, "no addition has been made; which I attribute to this cause, that no

3. Say the Apostles' Creed.

"I believe in God, the Father Almighty, creator of heaven and earth: and in Jesus Christ his only son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, descended into hell, on the third day rose from the dead, ascended into heaven, sitteth on the right hand of God the Father Almighty, whence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and life everlasting. Amen."

heresy ever had its rise there, and that the old custom is invariably observed, of requiring from those about to receive the grace of baptism, that they recite the creed publicly, that is, in the hearing of the believing people, who will never suffer a word to be changed in that belief, which they have professed themselves. But in other places, as I understand, on account of certain heresies, additions have been made, to exclude the doctrine of such heresies."—*Rufinus in Sym.* p. 539, anno 390.

Of the custom at Rome here mentioned by Rufinus, a beautiful instance is recorded in the *Confessions* of St. Augustine, where he relates the conversion to Christianity of the rhetorician Victorinus, to whom, in honour of his eloquence and learning, a public statue had been erected in the Forum, and who was intimately connected with the pagan senators of the city. Under the

4. Into how many parts do you divide this creed?
 Into three parts, each of which has reference to one of the persons of the blessed Trinity.

PART I. ARTICLE I.

1. Which is the first part?
 "I believe in God, the Father Almighty, creator of heaven and earth."
 2. Who is God the Father?
 The first person of the Trinity.

notion of sparing his feelings, it had been proposed to him to make his profession of faith before a small and select auditory. But this he refused. "The moment," says St. Augustine, "that he stepped upon the platform, from which it is customary for the catechumen to recite the creed from memory, in the presence of all the believing people, every one that knew him—and who was there among them that knew him not?—whispered his name to the by-standers; and 'Victorinus, Victorinus,' ran in a buzz of congratulation from mouth to mouth throughout the assembly. But this sudden outbreak of joy to see him was as suddenly hushed, through their eagerness to hear him. He made his profession of the true faith,—made it without fear or faltering; and all present wished to press him to their hearts. They loved him; they rejoiced with him; love and joy were the arms with which they embraced their new brother."—*S. Aug. Con.* l. viii. c. 2.

4. *Into three parts.*—See on this division the Catechism of the Council of Trent, Part i. No. 11.

3. Why do you call him "Almighty."

Because he holds dominion over all created beings.

4. Why creator of heaven and earth?

Because he made heaven and earth, and all other things, out of nothing, by his word only.

3. *Almighty*.—This epithet "Almighty" is given to the Father both in the first and in the sixth article of the creed. It is, however, plain, from the Greek original, that it must have different meanings in these different places. In this, the first article it is the translation of *pantocrator*, and signifies one, whose sway or dominion extends over all things: in the sixth it is the translation of *pantodinos*, and signifies one who possesses the power of doing all things.

4. *Creator of heaven and earth*.—*Thou hast created all things, and for thy pleasure they are, and were created.* (Rev. iv. 11.) Moses has left us a history of the creation in the first chapter of Genesis. But of late it has been pretended, that the narrative of Moses is irreconcilable with the recent discoveries of geologists. Even were it so, it should be remembered that geology is still in its infancy, and that many years must pass, many more discoveries be made, before it can have any pretension to be set up in opposition to the testimony of Scripture. But in fact there is not at present any contradiction between them. The Scripture teaches that six thousand years have not elapsed since the creation of man—nor is there any thing in the discoveries of geologists to warrant a suspicion that the human race is of higher antiquity. Geology assumes, as neces-

5. Is God then the maker of man ?

Yes: he made man after "*his own image and likeness.*" *Gen. i. 26.*

6. In what does the likeness consist ?

In this, that man's soul is, like God, a spirit, and cannot die.

7. In what else ?

That his will, memory, understanding, and

sary for the explication of the phenomena, that the earth has existed during myriads of ages—nor does the Scripture in any place assert the contrary. The creation of the *earth*, and the creation of *man*, are two different facts, which are not stated to have happened at the same time. All that we can collect from Scripture is, that the earth was created *in the beginning*; and that afterwards—how long afterwards we know not—when *the earth was shapeless and void, and darkness was upon the face of the deep*, God was pleased to fashion it by degrees for the habitation of man. (*Gen. i. 1, 2, &c.*) During that interval of unknown duration, between the *beginning* and the works of *the six days*, it is very possible that all those revolutions may have taken place, of which geologists discover, or persuade themselves that they have discovered, traces in the internal conformation of the shell of our globe.

5. *He made man.*—*The Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul.* (*Gen. ii. 7.*) *His own image and likeness.*—*So God created man to his own image : to the image of God did he create him.* (*Gen. ii. 27.*)

7. *Faint images.*—*He gave them counsel and a tongue, and eyes and ears, and a heart to devise ; and he*

other faculties are faint images of the attributes of God.

8. Why hath God given to man these faculties ?
That we may know him and serve him here, and be happy with him forever hereafter.

PART II. ARTICLE II.

"And in Jesus Christ," and the rest as far as
"to judge the living and the dead."

1. How do you begin the second part of the creed ?

"And in Jesus Christ, his only son, our Lord."

2. What is the meaning of the name "Jesus" ?
"Saviour or Redeemer."

filled them with the knowledge of understanding, he created in them the science of the spirit, he filled their heart with wisdom, and he shewed them both good and evil. (Eccles. xvii. 56.) The powers, however, of the human soul are of necessity limited and defective, those of the Deity boundless and unchangeable ; still the former must be taken for faint likenesses of the latter ; for we are unable to form a notion of any power or attribute of the Divinity, of which we do not discover some imperfect trace in ourselves.

8. *To know him, &c.*—This answer follows of course from the commandments which he has enjoined us to observe, and the rewards which he has promised to those who observe them. *If thou wilt enter into life, keep the commandments. Every one who shall have forsaken houses, &c. for my sake, shall receive a hundred-fold, and shall inherit everlasting life.* (Matt. xix. 17, 29 ; Luke x. 25-28.)
2. *Saviour or Redeemer.*—*Thou shalt call his name*

3. What is the meaning of the word "Christ"?
"The anointed" of God?
4. Why do you add to the name Jesus Christ, the words, "his only son"?

Jesus, for he shall save his people from their sins. (Matt. i. 21.) When the angels announced his birth, they said, *Unto you is born this day a Saviour.* (Luke ii. 11.) And St. Paul declared the same to the Jews at Antioch; *Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.* (Acts xiii. 23.)

3. *The Anointed.*—The Saviour whom the Jews expected was designated by the Jewish teachers the Messiah, which is translated into Greek by the word *Christ*, and means in English *the anointed*. *We have found the Messiah, which translated meaneth the Christ*, or the anointed. (John. i. 41.) *I know that Christ (or Messiah) cometh.* (John iv. 25.) *I (John) am not the Christ*, that is the Messiah. John i. 20.) The Jews agreed that, *if any man should confess Jesus for the Christ (or Messiah), he should be cast out of the synagogue.* (John ix. 21.)
4. *Jesus Christ.*—1°. Jesus was the name given to him by the angel. *Thou shalt bear a son, and shalt call his name Jesus.* (Luke i. 31.) *His name was called Jesus, the same by which he had been called by the angel, before he was conceived in the womb.* (Luke ii. 21.) 2°. To the name Jesus was added by the Apostles, the epithet *Christ*, or *Messiah*, to point out to the Jews that he was the very Saviour whom they had been taught to expect under that designation. St. John says that he wrote his gospel, that men might believe that *Jesus was the Christ*, or *Messiah.* (John xx. 31.)

To denote that he is not merely man, but also the son of the Father, and there-

Who, he asks is a liar but he who denieth that Jesus is the Christ? (1 John ii. 22; see also Acts xvii. 3—xviii. 5, 28.)

His only Son.—The high title of *Son of God* is repeatedly given to our blessed Lord in the Scriptures. *We believe and know that thou art the Christ, the son of God.* (John vi. 69.) *Rabbi, thou art the son of God.* (John i. 49.) *I believe that thou art Christ, the son of the living God.* (John xi. 27.) At his baptism a voice from heaven announced, *this is my beloved son, in whom I am well pleased* (Matt. iii. 17); and at his transfiguration a similar voice was heard; *This is my beloved son, in whom I am well pleased: hear ye him.* (Matt. xvii. 5.)

But he is not merely *a son of God*, a designation which has sometimes been given to men; his title is one that is incommunicable to any other; for he is the *only son of God, the only begotten son, which is in the bosom of the Father* (John i. 18); *the only begotten son, whom God hath sent into the world, that we might live by him.* (1 John iv. 9; and John iii. 16.)

Inasmuch, then, as he was the only begotten son of God, he must have come down from heaven. This follows both from what has been already stated, that he came into the world from the bosom of his Father, and also from his own words. For when the Jews said, *Is he not Jesus, the son of Joseph, whose father and mother we know? How then doth he say, I came down from heaven?* Jesus answered, *I am the bread of life, the bread that came down from heaven.* (John vi.

fore the second person of the blessed Trinity.

42, 51.) And, in allusion to his future ascension into heaven, he said, *What then, if ye see the son of man ascend up, where he was before.* (ibid. 62.) *I came out from the Father, and have come into the world. Again I leave the world, and go to the Father.* (John xvi. 28.)

Hence, then, he must have existed before his birth in this world : and the same is attested by the Baptist, who says : *This is he of whom I said, He that is coming after me was before me, for he is more ancient than I.* (John i. 15, 27, 30.) Yet John was born before our Saviour.

He tells us that he existed before Abraham, the father of the Jews. *Your father Abraham leaped for joy to see my day. He saw it, and was glad. Amen, amen, before Abraham was made, I am.* (John viii. 56, 58.)

He existed before the world was made. For he prays : *Glorify me, O Father, with that glory in thy presence, which I possessed with thee before the world was.* (John xvii. 5.)

He was employed in the creation of *all things*, and consequently was increated himself. *For all things were made through that word, which became flesh, and made his abode among us, and without him was made no thing that was made.* (John i. 3, 14.)

If, then, he was the only unbegotten son of the Father, he must have been of the same *divine nature* with the Father ; if he was increated, he must have been *God* : and so we are assured by St. John, who tells us, *that the word was God* (John i. 1) ; and by St. Paul, who pronounces him

5. Why to the words "his only son," do you add "our Lord"?

Because, inasmuch as he is man, he has received from God dominion over all mankind.

6. Is he then both God and man?

Yes: he is God from eternity, and man from the time of his incarnation.

God over all, blessed for evermore. (Rom. ix. 5). Hence in the Nicene creed we profess our belief in him, as " God of God, light of light, true God of true God, begotten not made, consubstantial with the Father, and through whom all things were made."

5. *Received dominion.*—He came among us in the form of a servant, and was obedient unto death; wherefore God hath exalted him, and hath given to him a name which is above every name; that at the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth, and every tongue shall confess that Jesus Christ is Lord in the glory of the Father. (Phil. ii. 9, 11.) On his first manifestation to his apostles after his resurrection, he informed them, that to him was given all power in heaven and on earth. (Matt. xxviii. 18.) St. Paul adds, that God hath set him at his right hand in the heavenly places, far above all principalities and power, and might and dominion, and every name that is named not only in this world, but also in that which is to come, and hath put all things under his feet, and hath made him head over all his Church. (Eph. i. 20, 22.) This is that kingdom of his, of which it was foretold, that there should be no end. (Luke i. 33.)
6. *His incarnation.*—The word became flesh. (John i. 14.) He came of the seed of David, according

7. What do you mean by his incarnation?

His taking to himself the flesh and nature of man.

ART. III.

1. How did he take to himself the flesh and nature of man?

"He was conceived of the Holy Ghost, born of the Virgin Mary."

to the flesh. (Rom. i. 3.) For as much as the children (whom God had given to him), are partakers of flesh and blood, he also himself partook of the same; for verily he took not upon himself the angels, but he took upon him the seed of Abraham; wherefore in all things it behoved him to be made like unto his brethren. (Heb. ii. 14, 16, 17.) Every spirit which confesseth that Jesus Christ hath come in the flesh, is of God; and every spirit which confesseth not that Jesus Christ hath come in the flesh, is not of God. (1 John iv. 3.)

1. *He was conceived.—When the fulness of time was come, God sent his Son, made of a woman. (Gal. iv. 4.) Now that woman was a virgin. For the angel Gabriel was sent from God...to a virgin... whose name was Mary. And the angel said to her, thou shalt conceive in thy womb and shalt bear a son.....And Mary said, how shall this be done, because I know not man. The angel answered, the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore the most holy one that shall be born of thee, shall be called the Son of God. (Luke i. 26, 35.) Thus was accomplished the prophecy of Isaiah, Behold a virgin shall be with child, and shall bear a son. (Matt. i. 23.) As originally God by his*

2. Why did he take the flesh and nature of man ?
That as man he might suffer, and by suffering for us, might save us from the wrath to come.
 3. Where was he born ?
In the stable at Bethlehem.
-

almighty power made the first man of the slime or dust of the earth (Gen. ii. 17) ; so the divine spirit by the same almighty power formed the body of the Saviour in the womb of the virgin, and enabled her, contrary to the order of nature, to perform the office of a mother. " If," says St. Ambrose, bishop of Milan, " you will not believe this doctrine of the priests, believe at least the oracles of Christ—believe the sayings of the angels—believe the apostles' creed, which the Roman Church possesses and preserves pure and unadulterated."—*S. Amb. ep. ad Siricium.*

2. *That as man he might suffer.*—Had he been God only, he could not have suffered : had he been man only, his sufferings could have been of little avail to us ; but being both God and man, he was able both to suffer, and to impart that value to his sufferings, which sufficed to discharge the debt of our sins, and to blot out the hand-writing that was against us, nailing it to his cross. (Col. ii. 14.)
3. *At Bethlehem.*—So it had been foretold. When Herod inquired *where the Messiah should be born*, the priests replied, *in Bethlehem of Juda, according to the prophet Micheas.* (Matt. ii. 4, 6.) But how came he to be born at Bethlehem, when Mary and Joseph lived at Nazareth, a considerable distance from Bethlehem ? They had been compelled to repair to Bethlehem to be enrolled, in consequence of a census ordered to be taken

4. On what day do we keep the memory of his birth ?

On Christmas-day.

ART. IV.

1. Under whom did he suffer ?

"He suffered under Pontius Pilate, was crucified, dead, and buried.

2. Who was Pontius Pilate ?

The Roman governor of Judea.

by the Roman governor ; and whilst they were there, *her time was accomplished, and she bore her son.* (Luke ii. 4, 7.)

4. *Christmas-day.*—It is so called, because on that day the mass is offered in thanksgiving for the birth of Christ. It is *Christ's mass.*

1. *He suffered.*—Christ, it has already been observed, came into this world that he might suffer : for *God had laid upon him the iniquity of us all.* (Isaiah liii. 6.) This our Saviour foretold to his apostles. *It is written of the son of man that he must suffer many things, and be set at nought.* (Mark ix. 11.) He proved to the two disciples going to Emmaus, that *it was decreed that the Messiah should suffer these things, and enter into his glory.* (Luke xxiv. 24.) St. Peter maintained to the Jews that *those things which God had shewn by the mouth of all the prophets, that the Christ should suffer, he had fulfilled.* (Acts iii. 18,) And St. Paul, as his manner was, *reasoned with them on three Sabbath days out of the Scriptures, opening and alleging that Christ must needs have suffered.* (Acts xvii. 2, 3.)

2. *The Roman Governor.*—There were two reasons why the name of the governor should be intro-

3. And what did Christ suffer ?

He was "mocked and scourged, and crucified." *Matt. xv. 19.*

4. Where was he crucified ?

On mount Calvary, not far from Jerusalem.

duced into the creed : 1^o. to point out the time of our Saviour's suffering : for Pilate was the second procurator of Judea under the emperor Tiberius, as was well known to those, for whose use the creed was originally composed : 2^o. to assign a reason why our Saviour was crucified, instead of being stoned to death. For death by stoning was the punishment enjoined by the law for the sin of blasphemy (Lev. xiv. 26), the pretended offence for which he was condemned by the Sanhedrim (*Matt. xxvi. 65*) : and such punishment was still in use among the Jews, as appears from the martyrdom of St. Stephen. (*Acts vii. 58.*) But crucifixion was a Roman punishment, and could be inflicted only by order of the Roman governor. The same may be observed of the scourging of our Lord, and of his carriage of the cross. Among the Jews such things were not connected with capital punishment ; but with the Romans the person condemned to crucifixion, was first scourged, and then compelled to carry his cross to the place of execution. All this had been foretold by our Lord, when he said, that *he should be delivered to the GENTILES to be scourged and crucified.* (*Matt. xx. 19.*)

4. *Was crucified.*—There was much variety both in the form of the cross, and the manner of fastening the sufferer to it. It is highly probable that the cross of our Saviour was of the same figure as that which we see represented in paintings,

5. Did he die a real death on the cross ?

and that the transverse bar was placed sufficiently below the summit, to allow space above his head for the superscription, bearing his name, and supposed offence. That he was not fastened to it with cords, but with nails, is plain from the words of St. Thomas, *unless I put my finger into the place of the nails.* (John xx. 25.) This, indeed, was said of his hands only : but it must be extended to his feet also ; for *he shewed them his hands and his feet.* (Luke xxiv. 40.) It remains, however, a question, whether the feet were nailed separately, or one upon the other ; as also whether they were nailed to the foot of the cross, or to a support of wood fixed upon it.

And here it should be remarked that his crucifixion had been foretold,—obscurely indeed, but in words of the meaning of which no doubt can now be entertained. Had he not died on the cross, but by stoning, he would not have fulfilled the prediction of the psalmist, *they have dug my hands and my feet* (Ps. xvi. 18) ; nor his own prophecy that, *as Moses lifted up the serpent* (of brass) *in the wilderness,* (that those who had been bitten, *might look upon it and live,* Num. xvi. 9) ; *so must the son of man be lifted up, that whosoever believeth in him, may not perish, but have eternal life.* (John iii. 13, 14.)

5. *He died.*—It frequently happened that persons crucified lingered for days on the cross, before they expired ; so that Pilate expressed surprise that he had died in less than three hours. (Mark xv. 34.) But Jesus did not die like others from weakness and exhaustion. The evangelists remark that, immediately before his death, he ex-

Yes: he died, as other men die, by the separation of the soul from the body.

claimed, with a *loud voice*, *Father into thy hands I commend my spirit*. (Luke xxiii. 46.) Now there was something so extraordinary in the force with which this exclamation was uttered, at the very moment of death, that the Roman centurion, who commanded the guard of soldiers, considered it supernatural, and called out, *Verily this man was the son of God*. (Mark xv. 39.) In fact, *it was finished* (John xix. 30): the great work for which he had taken upon himself the flesh and nature of man, was accomplished: and there remained no reason why after this his life should be prolonged.

It was not, however, without a particular object that he chose to expire at so early an hour. The Romans usually allowed the bodies of the crucified to remain on the cross after death till they mouldered into dust: or, if permission were given for their removal, were careful to prevent all attempts at fraud, by the *crucifragium*, that is, by previously smashing the bones of the legs with an iron bar. Now the Jewish priests, because Moses had ordered that the bodies should be buried on the same day, *lest the land should be defiled* (Deut. xxi. 19), and because the paschal Sabbath was about to commence that very day at sunset, obtained leave from Pilate to take down the bodies of Jesus and the two robbers who were crucified with him. The robbers were still alive, and the executioner performed the *crucifragium* on them; but they passed our Saviour by, finding that he was already dead. Now *this was done*—it is St. John who affirms it, (John xix. 36)—*that the Scripture might be fulfilled, a bone*

6. What is the great benefit which we derive from his death?

The remission of sin here, and everlasting life hereafter.

7. Is it only through *his* death that we obtain the remission of sin?

It is: for "there is none other name under heaven given to man by which we may be saved." (Acts iv. 12.) "He is the one mediator between God and man." 1 Tim. ii. 5.

of him ye shall not break. (Ex. xi. 46). At the same time one of the soldiers, probably through mere wantonness, thrust his spear into the side of our Saviour's body, and thus fulfilled the prophecy, *they shall look into him whom they have pierced.* (John xix. 27; Zach. xii. 10.)

6. *Remission of sin and life everlasting.*—Our blessed Lord speaking of himself says: *God hath so loved the world as to give his only beloved son, that every one who believeth in him, may not perish, but may have everlasting life.* (John iii. 16.) Which is thus explained by St. John: *God sent his son to be the propitiation for our sins* (1 John iv. 10.) *For his blood cleanseth from all sin* (1 John i. 17); *he is a propitiation for our sins; and not for ours only but for those of the whole world.* (1 John ii. 2.) This was the first lesson inculcated by the apostles. *I delivered unto you first of all, how that Christ died for our sins according to the Scriptures* (1 Cor. xv. iii), *and gave himself a ransom for all.* (1 Tim. ii. 6.) *We were therefore redeemed, not with corruptible things, as gold and silver, but with the precious blood of Christ* (1 Pet. i. 18, 19), *who his own self bare our sins in his own body on the tree* (1 Pet. ii. 24), *and died once for our sins, the*

8. Is then the remission of sin granted to us absolutely and unconditionally?

No; true repentance is previously required from the adult.

9. On what day do we keep the memory of his death?

On the Friday before Easter, commonly called "Good Friday."

ART. V.

1. What followed the death of our Saviour?

"He descended into hell; on the third day rose again from the dead."

2. What was done with his body?

It was buried, like other bodies, in the grave.

just for the unjust, that he might bring us to God.
(1 Pet. iii. 18.)

8. *True repentance.*—This condition is always expressed or implied: otherwise the death of Jesus would operate as an encouragement to sin. After the preaching of St. Peter to the Jews, when they asked what they must do, he replied, *do penance, and be ye baptized every one of you in the name of Jesus Christ for the remission of sins.* (Acts ii. 38.) *Repent ye, therefore, and be converted that your sins may be blotted out.* (Acts iii. 19.)

2. *It was buried.*—It had undoubtedly been the intention of the Jews to lay the body of Jesus in the same pit with those of the two robbers, among the remains of the malefactors executed on Golgotha. But *Joseph of Arimathea went in boldly to Pilate, and besought him that he might take it away; and having obtained his request, he took the body and laid it in his own new tomb, which he had hewn*

3. And what became of his soul?

His soul "descended into hell."

4. What is it you mean here by the word "Hell"?

The abode of departed souls.

5. Did he then descend among the souls of the wicked?

No: he went to that place where the souls of good men were detained.

in a rock. And there they laid Jesus; because of the preparatory day of the Jews: for the sepulchre was nigh at hand. (Mat. xviii. 57-66; John xix. 38-42.) By the preparatory day is meant Friday, on the evening of which, about six o'clock, the Sabbath began. As therefore they had but little time for the burial, they were glad to deposit the body in a tomb at no great distance. Thus the enemies of our Saviour were disappointed: but they hastened to Pilate; acquainted him with the prediction that the dead man would rise to life on the third day; and obtained permission to station a guard of Roman soldiers at the entrance of the sepulchre, with the view of preventing any clandestine removal of the body—a precaution which served only to render the truth of our Saviour's resurrection the more unquestionable.

3. Into Hell.—At the present day usage has confined the name of "hell," and its representatives in the dead languages, to the habitation of the wicked after death: but in former times it was employed in a wider sense, for the abode and state of all departed souls, whether they were in suffering and punishment or not. Now Jesus, in consequence of his having taken the nature of man, *was tempted or tried in all things, according to his likeness to us, without sin.* (Heb. iv. 15.) He died as

6. But were not the souls of good men in heaven?

No : heaven was not open to man, till after the resurrection and ascension of Jesus.

7. Do we know what he did whilst he was there ?

we die : his body was deposited in the grave like the bodies of other men ; and his soul, like those of others, descended to the general abode of departed souls. This is plainly indicated by St. Peter, when applying the words of the psalmist to the resurrection of our Saviour, he says, *God did not leave his soul in hell*—the abode of souls—*nor suffer his holy one to see corruption*—that is, suffer his body to moulder away in the grave. (Acts ii. 27, 31.)

6. *Heaven was not open.*—The disobedience of Adam had closed heaven against all his posterity : it was thrown open to man by the obedience of Christ, *who took away the sin of the world* (John i. 29), *and was a propitiation for the sins of the whole world.* (1 John ii. 2.) Hence, it was the doctrine of the ancient Church that the souls of the patriarchs, of the prophets, and of good men, were detained in some other abode till Christ had paid their ransom by his death ; and then *ascending up on high, he led captivity captive, and gave gifts unto men* ; that is, he delivered the captives from confinement, and allotted to them their respective portions in heaven. (Eph. ii. 8.)
7. *He preached the gospel.*—There is a remarkable passage in the first epistle of St. Peter, which appears to refer to this subject. *Being indeed put to death in the flesh, but quickened in the spirit, in which moreover he went and preached of the spirits in prison, who once had been incredulous, when the*

We are told that he preached the gospel, that is, the doctrine of redemption through his death.

patience of God waited in the days of Noah. (1 Peter iii. 18, 20.) There can be no doubt that the apostle alludes to some historical fact of ancient times, well known to those to whom he directed his epistle, but which has been permitted to fall into oblivion. But whatever that fact may have been, we may fairly draw from his words the following inferences:—1. That the spirits in question were the souls of men who had lived *in the days of Noah*: 2. That through disobedience and obstinacy they had not profited by some benefit, offered to them *by the patience of God*: 3. That they were on that account detained in confinement, and suffering punishment; which is plainly indicated by the word *prison* coupled with their *incredulity*: 4. That to them the spirit or soul of our Saviour went, and ministered some kind of instruction, for he is said to *have preached to them*: 5. That this happened when he had been put to *death in the flesh but was quickened in the spirit*, evidently between his death and resurrection.

But what was this instruction which he preached to them? We may discover it in another passage of the same epistle, following the former. After mentioning the judgment of the living and the dead, the sacred writer adds, *for to this end was the gospel preached to the dead, that having been judged according to man in the flesh, they might be saved according to God in the spirit.* (1 Peter iv. 6.) Now though there may be some doubt with respect to the correct rendering and meaning of this passage, there can be none with respect to

8. How long did his body remain in the grave ?

Till the third day ; when his soul was reunited to the body, and he rose again to life.

9. On what day do we keep the memory of his resurrection ?

On Easter Sunday.

the fact so plainly stated, of the *gospel* having been preached to the *dead*, and preached to them to the end that they *might be saved*. But when was it preached to the dead ? On no other occasion, as far as we know, than that when our blessed Lord *went and preached to the spirits in prison*. Hence it is reasonable to infer that redemption through his death was the doctrine which he announced to them, the sum of what is meant by the *gospel* or good tidings.

8. *Till the third day*.—He died before sun-set on Friday, and rose about sun-rise on Sunday. It was therefore the third day. Yet in Scripture, it is sometimes said, that he rose after three days. It should, however, be remembered, that in Jewish phraseology, the two expressions bear the same meaning. In the enumeration of time, the Jews included both the first and the last term. Thus our Saviour was circumcised on the eighth day, and yet St. Luke affirms that it was *after eight days had been accomplished*. (Luke ii. 21.)8. *Re-united*.—1°. That our Saviour possessed a *real body* after his resurrection, is proved by his words : *Handle me and see, for a spirit hath not flesh and bones as ye see that I have*. (Luke xxiv. 39.) 2°. It was the *same body*, which had been nailed to the cross. *Look at my hands and my feet, for it is I myself ; and, as he said this, he shewed them*

ART. VI.

1. Did our Saviour remain on earth after his resurrection ?

his hands and his feet. (Luke xxiv. 39, 40.) 3°. This body was animated with a *human soul*, for he conversed with his apostles, and interpreted the Passages respecting the Messiah in the whole Scripture. (Luke xxiv. 27.) And 4°. That soul was the same which had animated his body before his death : for he adds, *these are the words which I spake to you whilst I was with you.* (Ibid. ver. 44.) It was then the same body and the same soul.

8. *He rose again.*—God raised him up on the third day, and shewed him openly not to all the people, but unto witnesses chosen beforehand of God, unto us who did eat and drink with him after he rose from the dead. (Acts x. 40, 41.)
9. *Easter Sunday.*—The spring was called Easter by the Anglo-Saxons, from the prevalence of easterly winds at that season. Hence, because the feast of the resurrection was the principal festival during the spring, that feast was called Easter Sunday ; in the same manner as, according to Bede, they had, whilst they were idolators, applied the same epithet to a feast kept at that time in honour of one of their false deities.
1. *He ascended.*—With his ascent into heaven our Saviour closed his earthly pilgrimage. He ascended before the eyes of his disciples : and this visible ascent was calculated, 1°. not only to confirm them in the belief of his mission, but to disabuse their minds of the notion that his was an earthly kingdom, a notion which they had cherished till that very moment (Act. i. 6); 2°. to show

- "No : he ascended into heaven. sitteth at the right hand of God the Father Almighty."
2. On what day did he ascend ?
On the fortieth day after he rose again.
3. What do you mean by "sitteth at the right hand of God"?

that the place which he was going to prepare for his faithful servants, (*that where he was, they also might be*, John xiv. 2, 3) was not on earth, but in heaven ; and 3^o. to lay a firm foundation for our hope, since we now must know. that we have for our advocate with the Father (1 John ii. 1.), one who ever liveth to make intercession for us (Heb. vii. 25) : and that, as God hath quickened us together with Christ, and hath raised us up together, so he will make us to sit together in heavenly places in Christ Jesus. (Eph. ii. 6.)

3. *At the right hand.*—This was foretold of the Messiah by the Psalmist: *The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy footstool* (Ps. cix. 2) ; and the prediction was applied by our blessed Lord to himself ; *Hereafter ye shall see the Son of Man sitting at the right hand of the Almighty.* (Matt. xxvi. 34.) Its accomplishment is stated by St. Mark : *He was taken up into Heaven, and sitteth on the right hand of God.* (Mark xvi. 19.)

Christ, inasmuch as he was God, was one with the Father ; and this high pre-eminence of sitting on the right hand of God was given to him as man, because, in consequence of his sufferings and death upon earth, he had been appointed our Lord, according to the language of the second article of the creed. *Having cleansed away our sins, he sitteth on the right hand of the Majesty on*

Not that God hath hands—he is a spirit—but that Christ, in his human nature, is raised to a seat in heaven above all created beings.

ART. VII.

1. Will he ever come again ?

Yes: “thence he will come to judge the living and the dead.”

2. When will he judge the living and the dead ? At the last day.

high. (Heb. i. 3.) Because he humbled himself, and became obedient unto death, even the death of the cross, therefore God hath exalted him. (Phil. ii. 8, 9.) God raised him up from the dead, and set him on his own right hand in the heavenly places, above all principalities and powers, and hath put all things under his feet. (Eph. i. 20–22.) He sitteth on the right hand of God, expecting till his enemies be made his footstool. (Heb. x. 12.) To make a footstool of the vanquished, to tread them under foot, was considered a consequence and proof of victory. When Joshua had taken the five kings prisoners, he said to his followers, Go ye, and put your feet on the necks of these kings. (Josh. x. 24.)

2. At the last day.—When all the objects, which God had in view in the creation of man, shall have been fully accomplished, then will our blessed Lord put an end to the present order of things on our earth, and at the same time will satisfactorily solve the apparent anomalies in the ways of divine Providence, by summoning the whole human race before him in judgment, and allotting to each individual, according to his previous conduct in this world, an everlasting inheritance of weal or

3. Is not every man judged in particular at his death?

Yes: "It is appointed for all men once to die, and after that, judgment." (Heb. ix. 27.)

4. Why then should there be a second and general judgment?

woe in another. For God hath appointed a day in which he will judge the world in righteousness by that man, whom he hath appointed, whom he hath raised from the dead. (Acts xvii. 31.) To whom the Father hath given authority to execute judgment, because he is the Son of Man. (John v. 27.) When the Son of Man shall come in his majesty, and all his angels with him, then will he sit on the throne of his majesty, and all the nations will be gathered together in his presence, and he will separate them one from another, as the shepherd separateth the sheep from the goats. (Matt. xxv. 31.) And I saw a great white throne, and him that sate on it, from whose face the earth and the heaven fled away, and there was found no place from them. And I saw the dead, little and great, standing before God: and the books were opened, and another book was opened, the book of life; and the dead were judged out of those things, which were written in the books, according to their works and whosoever was found not written in the book of life, was cast into the pool of fire. (Rev. xx. 11-15.)

3. Judged at his death.—Some have pretended that the souls of the departed remain in the sleep of death, in a state of utter insensibility, till the day of the resurrection. But this is irreconcilable with the promise of our Saviour to the robber, who confessed him on the cross, that he should be with him that day in paradise (Luke xxiii. 43); and

1°. Because the first judgment regards the soul only, and the state of the soul between death and the resurrection: the second regards the whole man both soul and body, and will determine his future lot for eternity.

2°. Because the first can unfold and justify no more than the dealings of Providence with each individual during life: the second will unfold and justify those with the whole human race, from the creation down to that day.

5. How will mankind be divided after the general judgment?

Into two classes; the blessed in heaven, and the cursed in hell.

6. What will be the sentence of the blessed?

“Come, ye blessed of my father; receive

with the clearly expressed wish of St. Paul, *to depart and be with Christ* (Phil. i. 23), and with the universal belief of the ancient Christian writers, which must have been derived from the apostles. Hence we admit a particular judgment of each individual on the separation of the soul from the body. The steward must render account of his stewardship, when he can be steward no longer: and to such judgment should be referred those passages of Scripture which teach that *after death cometh judgment*; that *we must all stand before the judgment seat of Christ, and must every one render an account for himself to God*. (Heb. ix. 27; Rom. xiv. 10, 12.)

5. *Into two classes. — And they shall go, says our Saviour, these into everlasting punishment, and the just into everlasting life. (Matt. xxv. 46.) So it shall be in the end of the world. The angels shall go forth, and shall separate the bad from among*

the kingdom which was prepared for you from the foundation of the world." Matt. xxv: 34.

7. What will be the sentence of the cursed ?

"Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." (Ibid. 41.)

PART III.

"I believe in the Holy Ghost ; the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and the life everlasting. Amen."

ART. VIII.

1. How do you begin the third part of the creed ?

"I believe in the Holy Ghost."

2. Whom do you mean by the Holy Ghost ?

The third person of the blessed Trinity, proceeding from the Father and the Son, and equally God with them.

3. What do you believe of him with respect to us ?

That he is "the other comforter" promised to the apostles, to abide with the Church for ever.

the just ; and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. (Matt. xiii. 49).

3. *The other comforter.*—*I will ask the Father, and he will give to you another comforter, that he may abide with you for ever, the spirit of truth. (John xiv. 16.)* Now, the apostles were not to remain in this world for ever, but only for a few years.

4. Did he come to the apostles in virtue of that promise ?

Yes ; as the Holy Spirit descended upon Christ before *he* began to preach, so he descended also upon the apostles before *they* entered on their mission.

5. In what form did he descend upon them ?

In the visible form of tongues, as it were, of fire.

Hence we infer that this promise of the spirit of truth was made not to them only, but also to *those that should believe in him through their word* (John xvii. 20) ; that is, to his church unto the end of time ; in conformity with the prediction of the prophet Isaiah : *My spirit that is in thee, and my words that I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* (Isaiah lix. 21.)

5. *Tongues of fire.*—The Holy Ghost descended on our Saviour in the visible form of a dove, a fit emblem of that peace, that reconciliation between God and man, which he was about to accomplish by his death : the same Holy Spirit descended on the disciples in the visible form of fire, an emblem of that supernatural change which he was about to work in their hearts by the purification of their feelings and aspirations from the dross and feculence of sensual notions and affections. *I am come, said our Lord, to send fire upon the earth, and what do I will, but that it be kindled.* (Luke xii. 49.) *He, says the Baptist, shall baptize you with the Holy Ghost, and with fire.* (Id. iii. 16.)

6. On what day ?

On the tenth day after our Lord's ascension into heaven : which day we now call Whitsunday.

7. What then is the chief work attributed to God the Father ?

The creation of the world.

8. What the chief work attributed to God the Son ?

The redemption of mankind.

9. And what the chief work attributed to God the Holy Ghost ?

The foundation and preservation of the Church.

6. *Whit Sunday*.—For the origin of this name, see part III. c. 1, on Baptism.

9. *The Foundation*.—It was on the feast of Pentecost, immediately after the descent of the Holy Ghost, that the Christian faith was, for the first time, publicly announced to the world. The apostles, as long as our Saviour remained upon earth, seem to have been incapable of understanding his doctrine. *I have yet, he said, many things to say unto you, but ye cannot bear them now. Howbeit, when he, the spirit of truth, is come, he shall teach you all the truth.* (John xvi. 12.) At the appointed time that spirit came ; the minds of the apostles were instantly opened to the knowledge of the truth, and from that moment they acted as the authorized and infallible teachers of religious doctrine. *They were all filled with the Holy Ghost, and began to speak with divers tongues, according as the Holy Ghost gave to them to speak.* (Acts ii. 4.) Then Peter, *being filled with the Holy Ghost*, spoke to the Jews ; and the men, who, during

ART. IX.

1. What does the creed teach you respecting the Church?

To believe "the Holy Catholic Church."

2. What do you mean by the word "Church?"

The congregation of all the faithful under their invisible head Jesus Christ.

three years, had closed their ears to the discourses, their eyes to the miracles, of Jesus, *were now pricked in their hearts, and said unto Peter and the rest of the apostles: Men and brethren, what shall we do? And the same day, there were added unto them about three thousand souls.* (Acts ii. 37, 41.)

Thus by the Holy Spirit, through the ministry of the apostles, was laid the foundation of the Christian Church, first in Jerusalem, and afterwards in the different countries which they visited. *And the wall of that city had twelve foundations, and on them the twelve names of the twelve apostles of the lamb.* (Rev. xxi. 14.)

And preservation of the Church.—This follows from the promise of our Saviour already noticed, No. 3. For if the spirit of truth is to be with the church for ever, the consequence of his presence must be to preserve it from doctrinal error.

2. *Church.*—The word in the Scriptures, which, with us, is translated church, originally signified a society of men *called out*, that is of men who, in obedience to the call of God, had separated themselves from the contamination of a wicked world, and had joined together in the profession of the Christian faith. Such a society formed the church of a particular town or city, the union of several neighbouring societies, the church of a

3. But has not the Church also a visible head?

kingdom or country ; and the union of all such local churches under one head, was distinguished from such particular societies by being termed emphatically "The Church." For *in one spirit were we all baptized into one body.* (1 Cor. xii. 13.) *We, being many, are one body in Christ.* (Rom. xii. 15.) *There shall be one fold and one shepherd.* (John x. 16.)

3. *Visible head.*—That Jesus Christ, in quality of *our Lord*, is the head of the Church, will not be disputed : for *God appointed him head over all the Church.* (Eph. i. 22.) But, since his ascent into heaven, he is invisible to us ; and the question is, whether he did not, before he left the earth, appoint a vicar or deputy, to be visible head in his place. From Scripture it is manifest that he did, and that St. Peter was the person on whom he conferred this high dignity. 1°. The name of this apostle was originally Simon. The moment he appeared before our Saviour, he received from him a new name. *Thou art Simon, the son of Jona ; thou shalt be called Cephas.* (John i. 42.) The true interpretation of Cephas is *rock*, though in the version of the English Church we read *stone*,—probably to elude the argument drawn from this change of name. Now why did our blessed Lord give to him at first sight, before Simon had done or said anything to elicit it, this name of *rock* ? The mystery was disclosed later, when, in consequence of Peter's confession, he said to him, *Thou art Cephas, and on this cephas I will build my Church, and the gates of hell shall not prevail against it ;* (Matt. xvi. 18 ;) words in Hebrew equivalent to the following : *Thou art Rock, the rock on which I will build my Church.*

Yes ; the bishop of Rome, the successor of St. Peter, and commonly called the Pope.

2°. He then proceeded thus : *I will give unto thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind on earth, shall be bound also in heaven ; and whatsoever thou shalt loose on earth, shall be loosed also in heaven.* (Ibid. 19.) The power of binding and loosing was afterwards conferred on the other apostles, but not the keys, the badge of the chief officer in the household. They were granted to Peter alone. 3°. At the miraculous draught of fishes, figurative of the gathering of the nations into the Church, when Peter with his partners James and John *forsook all, and followed our Saviour*, it was the bark of Peter into which Jesus entered in preference ; it was Peter whom he ordered to let down the net for a draught, and to Peter that he said, *Fear not ; henceforth thou shalt catch men ; that is, shalt be a fisher of men.* (Luke v. 10.) From that period we find him always mentioned as the first, and the leader of the others ; to him is given the charge that he confirm his brethern (Luke xxii. 32,) and the office of feeding both the lambs and the sheep. (John xxi. 15, 16.) After the ascension of our Lord we find him acting as the head of the whole body, at the election of Matthias (Acts i.) ; in preaching the Gospel to the Jews (Acts ii. iii.) ; in rebuking Ananias and Saphira (Acts v.) ; in the calling of the Gentiles (Acts x.) ; and in the council at Jerusalem. (Acts xv.) All these passages and proceedings demonstrate in Peter a pre-eminence in rank and authority above the other apostles.

It may perhaps be supposed that the office might be personal to Peter, and therefore might

4. Why is the Church called "holy"?

Because her doctrines are holy, her worship is holy, and she invites all men to the practice of holiness.

not pass to his successors. But on what ground does such a supposition rest? If Christ, when he established his Church, gave to it a visible head, who could have authority to change that form of government afterwards? Whatever reason there might be, why Peter should be invested with authority over his brethren, the other apostles, the same will require that the successor of Peter should be invested with authority over *his* brethren, the successors of those apostles. It is idle to require proof from Scripture on such matters, because the Scripture does not treat of them. We may glean from the inspired writers a few detached and imperfect notices of the form of Church government which was established in their time; but not one of them fully describes that form, nor alludes to the form which was to prevail in time to come. For such matters we must have recourse to tradition; and tradition bears ample testimony to the superior authority of the successor of St. Peter. For, says Irenæus (anno 167), "it is necessary that all the Church—that is, the faithful, wherever they are—should conform to," (be in communion with,) "the Church of Rome, on account of her superior chiefdom."—*Adv. Her.* iii. 3.

4. *The practice of holiness.*—Though the Church invites all men to the practice of holiness, it depends on the free will of each individual, whether he profit or not by the invitation. Hence it will cause no surprise, if, among the professors of Christianity, we meet with many who are a dis-

5. Why is she called "Catholic"?

Because she is spread over all nations, and will exist in all ages. Therefore she is called Catholic or universal.

grace to their profession, by the wickedness of their lives. Such was the incestuous man among the early converts at Corinth (1 Cor. v. 1); such was Judas among the apostles, the individual companions of our blessed Lord. (John xiii. 27.) He, however, assures us that he has reasons for suffering the tares to grow up together with the wheat till the time of harvest; but that then *he will say to the reapers, Gather together the tares first, and bind them in bundles to burn, and then lead the wheat into my barn. . . . So will it be at the end of the world. The son of man will send his angels, who will gather out of his kingdom all scandals, and them that work iniquity. Then the righteous will shine as the sun in the kingdom of their Father.* (Matt. xiii. 30, 41.)

5. *Catholic*.—This is a Greek word, meaning *whole, general, universal*; and is applied to the Church, to designate the union in one body of all particular Churches confessing *one Lord, one faith, one baptism, and one God and Father*. (Eph. iv. 5.) "The Catholic Church," says St. Cyril of Jerusalem, "is so called, because she is spread over the whole habitable globe, from one end to the other" (Catech. xviii.); and this in conformity with the declaration of our Lord, that *penance and remission of sins should be preached in his name among all the nations, beginning from Jerusalem* (Luke xxiv. 47); and with his command to his apostles: *Go ye into the whole world, and preach the gospel to every creature* (Mark xvi. 15);

6. What is the meaning of the word Roman Catholic?

It means a Catholic in communion with the see of Rome.

whence the saints are represented in heaven proclaiming, *Thou hast redeemed us to God in thy blood, out of every kindred, and tongue, and people, and nation.* (Rev. v. 9.)

On this account, wherever a new doctrine has been preached in opposition to the doctrines of the existing Catholic Church, the patrons and followers of the new doctrine have derived their distinctive appellation from some circumstance peculiar to themselves; whilst the adherents of the old doctrine, remaining in communion with the Catholic Church in other places, have retained their former name of Catholics. Hence St. Cyril (anno 350) tells his hearers, "when they go to a strange place, not to ask for the church simply,—for the heretics have their places of worship,—but to inquire where the *Catholic* church is." (Catech. xviii.) And St. Augustine (anno 400) remarks, that "though all heretics wish to be called Catholics, yet they never dare to point out their own meeting-house to a stranger, who inquires for the *Catholic* place of worship." —*Cont. Epist. Fundam.* c. iv.

Thus it had been in all ages, from the foundation of Christianity; and thus it was in the beginning of the sixteenth century, when certain religious innovators made a formal protest against some of the doctrines taught by the Catholic Church of that period. From this protest they obtained the name of Protestants, or Protesters; whilst the adherents of the ancient faith continued

7. Do you adopt that name ?

We glory in our communion with the see of Rome, but call ourselves American Catholics.

to be called Catholics. The separatists, however, soon experienced the inconvenience to which St. Augustine has alluded above. How could they protest against the doctrines of the Catholic Church, while in the creed they professed to believe the Catholic Church? To escape from this difficulty, some Church of England divines have maintained, that they (the Protestants) are the real Catholics, under the ingenious pretence that they teach the doctrines originally established by the apostles in the Catholic Church. But this cannot avail them; for two reasons: 1°. The word Catholic has no direct reference to the truth or falsehood of doctrine. It points out universality: it designates "the Church spread over the whole habitable world,"—a designation to which *they* can have no claim. 2°. If their reasoning be admitted, we must concede the title of Catholic to every heterodox sect that ever had existence. For all these sects believed that their peculiar doctrines were true; and of course they might thence infer, as the divines in question do, that they were the doctrines of the apostles, and gave to them a right to the appellation of Catholics.

As long as the creed is true, there must exist a Catholic Church, in which the reciters of the creed may profess their belief. There was then such a Church when the Reformers, as they are called, were born. By Catholic ministers they were baptized; in Catholic doctrines they were

8. Why not Roman Catholics ?

Because that name implies what we cannot admit, that a man may be a Catholic, without being in communion with the centre of Catholic unity, the see of Rome.

9. Has the Church of Christ any other marks besides holiness and Catholicity ?

Yes ; she is one and apostolical.

10. How is the Church one ?

All its members profess one doctrine ; all practise one worship ; all obey one head.

educated ; in the Catholic Church they were taught to believe. Subsequently they separated from her : a separation that certainly could not affect her right to the title of Catholic, which she had possessed for so many centuries. *She* still exists, and is still the same Catholic Church. Their followers also still exist, and may justly claim the names assumed by their fathers. They may be Anglicans, or Lutherans, or Zuinglians, or Calvinists, or Wesleyans, or Dissenters, or anything else that you please ; but one thing is certain,—they cannot be Catholics.

8. *Roman Catholics.*—There is nothing offensive in this appellation, as in other names with which we are frequently honoured. If then we refuse to adopt it, the reason is, because it imports what is irreconcilable with our principles, that Churches, which have separated from the ancient Catholic Church, may still have a right to the title of Catholic.10. *The Church is one.*—If the Holy Ghost, the Spirit of Truth, abides with the Church, if *the Church is the pillar and support of the truth* (1 Tim. iii. 15), it will necessarily follow that *one*—

11. How is she apostolical ?

Because her pastors have come down to us in unbroken succession from the apostles.

12. How is the apostolical succession transmitted ?

By lawful ordination and mission.

ness of belief must exist among her children. Truth is one : you cannot deviate from it, without wandering into error. Men are, indeed, at liberty to differ in opinion on other theological matters, but every true son of the holy Catholic Church must believe implicitly, at least, those doctrines which she teaches as revealed truths. This oneness of the Church implies, moreover, oneness of communion, either actual or virtual ; for no man can be a member of the one Church, who obstinately either separates, or persists in separation, from her.

12. *And mission.*—Our blessed Lord gave commission to his apostles in these words : “ *as the Father hath sent me, so I send you.* (John xx. 21.) How, exclaims St. Paul, *will they preach, unless they are sent?* (Rom. x. 15.) Thus, then, to keep the succession unbroken, those who commission others, must be commissioned themselves. No one can give authority, if he do not possess it. Hence ordination of itself is not sufficient : it is, moreover, requisite that the ordainer be duly authorized. To make this plain, let us suppose a person to have been ordained and commissioned by the apostles, and afterwards to have been deprived of his commission for his misconduct by the same apostles. Will any one pretend that he, and any person whom he might ordain after the withdrawal of his commission,

13. What means "the communion of saints"?

It means that union of charity and brotherhood, which binds in one body all true members of the Catholic Church.

14. On what is this union grounded?

could be successors of the apostles? *He* was disowned by the apostles; and consequently no one could inherit from them through him.

13. *Communion of Saints.*—The original word *communion* is taken in two meanings; 1^o. for an union of men associated for some common purpose, and 2^o. for the joint participation of several in some common benefit. In both senses it is applicable to those who believe, and have been baptized. For *as in one body there are many members, so we, being many, are one body in Christ, and every one members of one another.* (Rom. xii 4, 5.) *We being many, are one body, all that partake of one bread.* (1 Cor. x. 15.)

Hence in the more early ages, Christians, when they travelled from home, were careful, as appears from the Epistles of St. Cyprian, to take with them letters of communion; in virtue of which, on the principle that all things were common to the saints, they were in every place received by the Christians as brothers, were admitted into their religious assemblies, and to the participation of the sacraments; and, if they were in want, had a right to relief, in the same manner as the poor Christians of the place.

14. *The same happiness.*—Hence we are not to suppose that this union is severed by death. The wicked, indeed, can no longer be connected with the mystical body of Christ; but the saints in heaven cease not to belong to it. The chief

On this, that we have all been sanctified by the same baptism, all partake of the same sacraments here, and are all called to enjoy the same happiness hereafter.

ART. X.

1. What is the great benefit which we derive from belonging to the Church?

"The forgiveness of sins."

2. What is sin?

Any thought, word, deed, or omission, against the law of God.

3. Who committed the first sin?

The first man, Adam, by eating the forbidden fruit.

4. What do you call the sin of Adam?

Original sin, the sin in which we are all born.

difference between them and the living is, that their state of probation is finished, ours still continues.

2. *Against the law.*—Whosoever committeth sin, committeth a transgression of the law: for sin is transgression of the law. (1 John iii. 4.) Now transgression of the law involves contempt of the law-giver, and consequently entails on the transgressor a debt of suffering, or liability to punishment, which can only be done away at the good pleasure of the law-giver.
4. *Original sin.*—By one man sin entered into the world, and by sin death; and so death passed upon all men, in whom (or inasmuch as) all have sinned. By the offence of one, judgment came upon all to condemnation; by one man's disobedience, many were made sinners. (Rom. v. 12, 18, 19.)

5. What do you call the sins which we commit ourselves ?

Actual sins, which are either deadly or venial.

6. What sins are deadly ?

Those grievous offences, of which the Scripture declares that they, who do such things, shall not possess the kingdom of heaven.

7. And what sins are venial ?

6. *Grievous offences.*—*Know ye this and understand, that no whoremonger, nor unclean person, nor covetous man, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God. (Eph. v. 5.) Be not deceived ; neither fornicators, nor idolators, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall possess the kingdom of God. (1 Cor. vi. 9, 10.) But the fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have their portion in the lake burning with fire and brimstone. (Rev. xxi. 8.) They shall be cast into the hell of unquenchable fire, where their worm dieth not, and the fire is not extinguished. (Matt. ix. 44, 45.)*

7. *Of lesser guilt.*—Every one must be aware that there are many gradations in the scale of human guilt, beginning from the first slight deviation from rectitude, and descending to those more grievous transgressions enumerated in the last note. Hence, if God render to every man according to his works, there must also be similar gradations in the scale of punishment, and a proportionate facility or difficulty in obtaining reconciliation with Him whom we have offended. This is repeatedly pointed out to us by our bless-

Offences of lesser guilt, which do not permanently exclude from heaven.

ed Lord ; 1^o. when he reproves the man who is blind to his own faults, however great they may be, but lynx-eyed in discovering the slightest faults in others : *Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye. Thou hypocrite, first cast the beam out of thine own eye.* (Matt. vii. 3, 5.) And again, when he condemns the Pharisees, because they carefully practised the minor observances of the law, but at the same time broke the more important precepts, *straining out the gnat, but swallowing the camel.* (Matt. xxiii. 24.) Hence he tells us, that there shall be different punishments for different offences, that *whosoever is angry with his brother, shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council, and whosoever shall say, Thou fool, shall be in danger of hell fire.* (Matt. v. 22.) And, in another place, that the degree of punishment, and consequently the guilt of the offender, will depend in a great measure on his knowledge or ignorance of his duty : *for that servant who knew his lord's will, and did not according to his will, shall be beaten with many stripes, but he that knew not, and did commit things worthy of stripes, shall be beaten with few.* (Luke xxii. 46, 47.) 'Though there is nothing of condemnation to them that are in Christ Jesus, that walk not according to the flesh (Rom. viii. 1), yet we all offend in many things. (James iii. 2). Whence it follows that even holy men, through the frailty of human nature, occasionally fall into sin ; but that their sins are not of that description which exclude from the kingdom of heaven. They are those which we call venial sins.

8. What then is meant in the creed by "the forgiveness of sins"?

That God offers to us in the holy Catholic Church forgiveness of all sin, both original and actual, deadly and venial.

9. In consideration of what is this offer made?

In consideration of the death of Christ.

10. And on what condition?

On condition of sincere repentance on the part of the sinner.

8. *Forgiveness of sins.*—By forgiveness is not to be understood barely the remission of everlasting punishment, but also the cleansing of the soul from the guilt of sin, and the reconciliation of the offender with the Almighty being whom he had offended. For we are assured that *his sins are blotted out* (Acts iii. 19,) *that his conscience is cleansed from dead works* (Heb. ix. 14), *and that he is reconciled to God.* (Rom. v. 10.)

9. *Of the death of Christ.*—The Scripture again and again declares that forgiveness is granted to us in consideration of the death of Christ: that *we are justified freely by the grace of God, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood* (Rom. iii. 24), *that in Christ we have redemption through his blood, the forgiveness of sins* (Eph. i. 7); and that *Christ hath washed us from our sins in his blood.* (Rev. i. 5.)

10. *Repentance.*—Though forgiveness is offered to all, it is accepted by those only who comply with the condition on which it is offered. That condition is repentance; for the command given to the apostles was that they should *preach repentance and forgiveness of sins to all nations.* (Luke

ART. XI.

1. What else does the creed teach you to believe?

"The resurrection of the flesh."

2. Why of the flesh only? Does not the soul die with the body?

No; the soul is a spirit, and cannot die.

3. What then becomes of it after death?

God renders to the soul of every one, "according to his works in the body, whether good or evil." *Rom. ii. 6; 2 Cor. v. 10.*

4. In what manner?

He rewards the souls of the good with happiness in heaven, and consigns the souls of the wicked to punishment in hell.

5. Does then every soul go immediately after death to heaven or to hell?

No: such only as by their innocence and virtue have deserved the one, or by their wickedness have deserved the other.

6. What then becomes of other souls?

xxiv. 47.) Hence, St. Peter constantly requires of the first converts that they do penance or repent. (*Acts ii. 38; iii. 19.*)

6. *Intermediate state.*—Besides the souls of the good in the actual enjoyment of heavenly bliss, and the souls of the wicked actually suffering the pains of hell, the ancient Christians admitted a third and very numerous class, comprising the souls of those who, as in life they had not risen to the perfect virtue of the first, nor sunk to the depravity of the second, had not deserved to meet with the same reward with the one, nor to suffer

God renders to them according to their works in an intermediate state, which state we call purgatory.

the same punishment with the other. Of the state of these good but imperfect Christians, they understood the allusions in Scripture to the debtor, who will not be *discharged from prison till he has paid the last farthing* (Matt. v. 26,) and to the builder who, though part of his work may be consumed, *shall still be saved, yet so as by fire*. (1 Cor. iii. 15.) It was believed that in this state they received a treatment more or less favourable according to their previous conduct. But their exclusion from heaven was only temporary : they were in a state of transition from punishment to pardon, from suffering to felicity.

Such was the general belief of the Christian world till the time of the Reformation. Then, as we read in the second book of homilies (Hom. vii. on Prayer)—a book of which the Anglican Church pronounces in her 35th Article, that it “contains a godly and wholesome doctrine”—it began to be taught that “every mortal man dieth in a state of salvation or damnation, because, as there are only two places after this life, heaven and hell, the soul of man passing out of the body, goeth straightways to heaven or to hell.” It is strange that men, professing to derive their doctrine from Scripture alone, should so confidently put forth opinions, of which not a vestige is to be found in Scripture. That after the *final judgment* there will be but two places, heaven and hell, is indeed Scriptural doctrine : but that there are only these two places between death and that judgment, is not only not the doctrine of Scripture, but is also irreconcilable with the plainest testimony of

7. Why do you call it purgatory ?

Because it is a state of purification from the

Scripture, with reason, and with tradition. For nothing can be more certain than that God will render to every one according to his works. Hence, if it be true that, "the soul, passing out of the body, goeth straightways to heaven or to hell," it will follow that there must be a certain amount of Christian virtue, the possession of which will secure to it the happiness of heaven, and the want of which will consign it to the misery of hell. Place then this amount as low on the scale as you please, still it is evident that there will be thousands of men whose moral worth, though it may actually fall below that point, will, nevertheless, approach into close proximity to it. Must then these go straightways to hell? Can it be consistent with the justice of God, where the difference in point of desert is so very trifling, to make the difference in point of retribution, nothing less than endless happiness for the one, and endless misery for the other? A moment's consideration will shew, that the supposition is absurd; and that God, to fulfil his declaration in the Scripture, must treat this third class of departed souls in a very different manner from the other two.

7. *Purgatory*.—This word has been formed from a Latin root, which signifies to cleanse or purify, and was gradually introduced, and adopted to express more conveniently by one word, what was previously expressed by metaphors and circumlocution. In this manner many new terms have been admitted into Christian theology. Men believed in the three Divine persons, long before they adopted the word "Trinity."

consequences of sin, and a preparation for heaven.

8. And what becomes of the body after death?

It remains in the grave till the last day.

9. And what will become of it at the last day?

God will re-unite it to the soul, and thus restore it to life. This is the resurrection of the flesh.

9. *Re-unite it to the soul.*—At the resurrection of Christ, his body and soul were re-united, and thus *he rose from the dead, the first-fruits of them that slept.* (1 Cor. xv. 20.) *The first born from the dead.* (Col. i. 18.) It should, however, be remembered that *God did not give his holy one to see corruption.* (Acts ii. 27.) His body was still entire in the grave. With us it will be otherwise. Our bodies must be resolved into their original dust, so that we may say to corruption, *thou art my father, and to the worm, thou art my mother and sister.* (Job xiv. 15.) Still we are to believe that our bodies are to be restored: for, *this corruptible must put on incorruption, and this mortal must put on immortality.* (1 Cor. xvi. 53.) *He who raised up Jesus Christ from the dead, will also quicken our mortal bodies, because of his spirit which dwelleth in us.* (Rom. viii. 11.) And this will be extended to all. For, *as in Adam all died, so in Christ shall all be made alive.* (1 Cor. xv. 22.) *I have hope towards God, that there shall be a resurrection both of the just and the unjust.* (Acts xxiv. 15.)

Resurrection of the flesh.—*The Lord himself shall descend from heaven with commandment, and with the voice of an archangel, and with the trumpet of God.* (1 Thess. iv. 15.) *All that are in the*

ART. XII.

1. What will follow the resurrection of the flesh ?

“Life everlasting.”

2. Will not man be subject to death after the resurrection ?

No : he will live for ever, either in everlasting happiness, or in everlasting misery, according to the just judgment of God.

graves shall hear the voice of the Son of God, and shall come forth, they that have done good things, unto the resurrection of life, and they that have done evil things, unto the resurrection of damnation. (John v. 28.) And the many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. xii. 2.)

2. *Everlasting happiness.*—Then the just shall possess a home not made with hands, eternal in heaven (2 Cor. v. 1) ; an inheritance incorruptible and undefiled, and that fadeth not away (1 Peter i. 4) ; where Christ will refashion the body of our lowliness to become like the body of his glory (Phil. iii. 28) ; and where we shall be like to God, for we shall see him as he is. (1 John iii. 2.) This is the life everlasting, when God shall wipe away every tear from the eye, and death shall be no more (Rev. xxi. 4) ; this the happiness purchased for us by our Saviour Jesus Christ, who hath destroyed death, and by his gospel hath thrown light on life and incorruption (2 Tim. i. 10)—that is, on the life of the soul, and the incorruption of the body in heaven.

2. *Everlasting misery.*—Depart from me, ye cursed,

THE CONCLUSION OF THE CREED.

1. Why do you end the creed with the word *Amen*?

Because that word denotes our assent to the doctrines which it teaches.

into everlasting fire. (Matt. xxv. 41.) It has been ingeniously contended that this text proves only that the fire is everlasting, not that the condemned are to suffer everlastingly in it. But this evasion cannot be reconciled with the conclusion of the discourse, in which it is said that their punishment will be everlasting: *And these shall go into everlasting punishment.* (v. 46.) The same is taught in other passages. *The smoke of their torments shall ascend for ever and ever.* (Rev. xiv. 11.) *Whosoever was not found written in the book of life, was cast into the lake of fire—the lake burning with fire and brimstone. This is the second death.* (xx. 15, xxi. 8.) How can life for ever be called a second death? Because, answers St. Augustine, to live in everlasting suffering is rather death than life. For no death can be worse than that death which never dies. (De Civ. Dei. l. vi. c. 12.)

1. *Amen*.—*Amen* is a word which the Jews were in the habit of using in the sense of *truly so, even so*. Sometimes it was expressive of assent, as, *The Creator who is blessed for ever. Amen* (Rom. i. 25); sometimes equivalent to a prayer or supplication, as, *little children, keep yourselves from idols. Amen* (1 John v. 21); and often confirmatory of a blessing or a curse, as, *grace be with thee. Amen.* (1 Tim. vi. 21.)

2. Does the creed teach all the doctrines of the Christian religion?

No : those only, to which the convert was required to assent previously to his baptism.

2. *The convert previously to baptism.*—The children of Christian parents, being baptized in their infancy, cannot make any profession of faith before baptism. This is performed for them by their godfathers and godmothers. But at the commencement of christianity, the persons who came to baptism were, of necessity, adults, and from these it was required, as a preliminary, that, according to the command of Christ, they should profess their belief in him. When the Eunuch inquired, *What doth hinder me to be baptized?* he received for answer, *if thou dost believe with all thy heart, thou mayest.* (Acts viii. 36, 37.) With this view, the creed was compiled,—a summary of all those doctrines the belief of which was deemed necessary to entitle the convert to the grace of baptism. With respect to other doctrines, it was assumed, as a thing of course, that, once admitted among the faithful or believers, he would practise the same worship, partake of the same sacraments, and submit to the same government, as the other members of the Church. It was a necessary consequence from his profession of believing the holy Catholic Church. Hence the week after baptism, which was generally Easter or Whitsun week, was assigned for his instruction in those matters. Each morning the neophytes or newly baptized, met in a particular part of the church, attended the celebration of mass, received the holy communion, and were instructed by the bishop in the mysteries taught,

3. What doctrines was he to learn after baptism ?

Those which concern the worship, the sacraments, and the government of the Church.

4. On what authority do we believe these doctrines ?

and the duties enjoined by that religion of which they had become members on the preceding Saturday.

And here it may be asked whether it is possible to reconcile these proceedings of the ancient Christians with the opinions of Protestants of the present day. They make the reading of the Bible the essence of Christianity ; they tell us that we are bound to search the Bible, to look upon the Bible as our only rule of faith, to admit nothing but what is contained in the Bible ; they are perpetually talking of Bible societies, and Bible distributors, of biblical education and biblical Christians. Yet, of all this we do not meet with a single syllable in the creed, nor in the public instructions, which have come down to us, delivered by the ancient teachers of Christianity to the catechumens and neophytes. Assuredly, had the religion of the apostles and of their immediate successors been the same as modern protestantism, we should have found in the creed a profession of belief in the scripture occupying the place of belief in the holy catholic church ; and in the instructions before alluded to, we should have heard the teacher forcibly inculcating, as an object of paramount obligation, the practice of consulting the Bible, the only rule, as is pretended, of the Christian's faith. The absence of such doctrine from all these documents is a proof that it is a novelty introduced at the reformation.

On the authority laid down in the creed,
—the authority of the holy Catholic Church.

5. But may not that Church err in matters of faith ?

5. *May she not err.*—If it be true, that the son of God took upon himself our nature, not only that he might die for our salvation, but also that he might establish a Church to teach his doctrine, and to dispense to mankind the benefit of his death, it appears to follow, as an indisputable consequence, that he would moreover preserve that Church from falling into doctrinal or practical error : otherwise we must suppose that a God of infinite power and wisdom, having a particular end in view, adopted for the accomplishment of that end means calculated to frustrate his purpose ; that he founded a Church to teach truth and holiness, and yet permitted her, while she taught under his auspices, to become the propagator of error, and the corrupter of morality.

Now, that he promised to preserve her from error, is manifest. 1^o. He promised to his apostles, *that the spirit of truth should abide with them*—how long ? For the term of their natural lives ? No, *for ever* ; (John xiv. 16) ; and therefore not with them only, but also with their successors. 2^o. He promised to *remain with them himself*—how long ? Only whilst *they* preached the gospel ? No : but *all days, even to the consummation of the world* (Matt. xxviii. 20) ; a promise which must also extend to their successors. 3^o. He appointed Peter *the rock*, and declared that *against his Church, founded on that rock, the gates of hell should never prevail*. (Matt. xvi. 18.) The ineradicability of the Church plainly follows from this

No : for she is guided by the Holy Ghost, the spirit of truth, and will possess the presence of Christ all days, till the end of the world. (*John*. xvi. 13 ; *Matt*. xxviii. 20.)

6. But is it not from the Scripture, and from the

text : for it is manifest that, if the Church ever fell into doctrinal error,—if she ever taught blasphemy, sacrilege, and idolatry, as is often stated in *the vain and profane babblings of men, who speak evil of things which they know not* (1 Tim. vi. 20—Jude i. 10),—then the gates of hell have prevailed against the Church, and the declaratory promise of our Saviour has been falsified.

The creed attests the same truth. No man was ever baptized without being compelled previously to profess his belief in the holy Catholic Church. What ? In a Church already fallen, or liable to fall, into doctrinal error ? That implies a contradiction which could never have been admitted by the apostolic men who originally framed the creed. It is plain that they relied on the promise of Christ, that both he and the Holy Spirit would abide with the Church *for ever, or till the consummation of the world*.

It should, however, be remembered, that when we deduce from these premises, that the Church will not err in matters of faith, we claim no infallibility in such matters for any individuals ; but mean, that God, by his superintending providence, will so watch over his Church in her decisions, as never to suffer her to become the teacher of error in point of religious doctrine.

6. *Neither the Scriptures nor the creed*.—This must be true of the creed : for it refers us, not to the Scriptures, but to the Catholic Church. It is also

THE APOSTLES' CREED.

Scripture only that we are to derive the articles of our faith?

No : and that for several reasons.

1°. Neither the Scriptures nor the creed teach any such doctrine.

2°. There is no proof that all the doctrines of Christianity are recorded in the Scripture.

true of the Scriptures : for they contain not a single passage in which this Protestant maxim is inculcated. Thus, then, it furnishes a complete refutation of itself : because, if it be true, it must necessarily be found in the Scriptures.

2. *All the doctrines.*—Not only is there no proof that all the doctrines of Christianity are contained in the Scripture, but there is proof to the contrary. Neither the obligation of keeping the Sunday, nor the validity of infant baptism, both admitted by most Protestants, is mentioned in Scripture. In fact, the Scripture is not a doctrinal record. Read attentively and without prejudice the Tracts of which the New Testament is composed ; and you will see that the writers had only their contemporaries before their eyes, and that, instead of meaning to leave behind them a code of Christian doctrine for future generations, they pre-supposed in their readers of that day a previous knowledge of such doctrine. Now and then, indeed, they may make mention of doctrinal matters ; but it is only incidentally, or by way of explanation. Hence it happens that, when men seek to form a theological system from the sacred writings, they are compelled to go backward and forward from tract to tract ; to take part of a passage from one tract, and part from another ; to string the several fragments together, and out of

3°. If they were recorded there, those who cannot read, could not learn them from the Scriptures.

them all to form a piece of patchwork, which they call the religion taught by Christ and his apostles. Now it is plain that in a creed, compiled after this fashion, much must depend on the skill and judgment of the workman : and, as it is very seldom that we meet with any two men possessing exactly the same skill and judgment, we must expect to meet with very great difference in the religious systems formed by different teachers. And thus it is in fact. The Church-of-England man pronounces from the Scripture that Christ is God : the unitarian that he is not God but man only : the presbyterian infers from it that episcopacy is an accursed thing : the independant that the presbyterian system is as antichristian as the episcopalian ; the baptist is convinced that the baptism of infants is antisciptural, the quaker that it is neither to be administered to infants nor to adults, because it must be understood spiritually of the baptism of the soul. Thus it is with all the religious sects of which the Reformation has proved the prolific parent : they all, on the testimony of Scripture, contradict one another, betraying by such contradiction the insecurity of that common principle on which they found their respective creeds, and renouncing all claim to that certainty of belief, which is due to the truths revealed by God to man.

3. *Those who cannot read.*—This is a most important consideration. If the Scriptures are the only rule of faith, then those who cannot read are left without any rule at all. Now, before the invention of printing, the great mass of mankind

4°. Even those who can read, cannot for the most part know, whether the versions put into their hands, correctly convey the true sense of the Scriptures.

for fourteen hundred years were unable to read. Will any man say, that God abandoned such multitudes of Christians for so long a period without a rule? Perhaps it may be replied that their pastors explained the Scriptures to them; but then you contradict yourself, establishing two rules in the place of an only rule, and making the Church the rule for the ignorant, and the Scriptures the rule for the learned.

4. *Those who can read.*—It flatters the pride, but at the same time deceives the simplicity of those who do not understand the learned languages, to bid them search the Scriptures, and judge for themselves from the word of God. A moment's consideration will shew that the versions put into their hands are not the word of God, but the work of men, of uninspired men, of fallible men, of men prepossessed in favour of particular doctrines; and therefore liable, without intending it, to misinterpret passages bearing on their own peculiar doctrines. What security then can the English reader have that by seaching in such versions he is doing what he is told to do, that is, culling the doctrines of his creed from the inspired word of God? Evidently he has none.

PART II.

THE COMMANDMENTS, &c.

CHAP I.

OF THE COMMANDMENTS OF GOD.

1. Does God require of us anything more than faith?

Yes: that we do his holy will: "if thou wilt enter into life, keep the commandments."
(*Matt. xix. 17.*)

2. How has he made his will known to us?

1°. By the moral law, that sense of right and wrong which he has implanted in us.

2°. By revelation, in his covenant with the Israelites.

3°. By the teaching of our Lord and Saviour, Jesus Christ.

3. Is there then a moral law independently of revelation?

Yes: so we are assured by the apostle St. Paul. (*Rom. ii. 14, 15.*)

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3. *Assured by St. Paul.—When the Gentiles, who have not the law, do by nature those things that are of the law, these having not the law, are a law to themselves, shewing the work of the law written in their hearts, their conscience bearing witness to them.* (*Rom. ii. 14-15.*) This moral sense, how-

4. And what was the covenant of God with the Israelites?

That he would be their God, and they should be *his* people.

ever, proved but a feeble and fallible guide among people of turbulent habits and uncultivated minds ; and God was pleased to vouchsafe to the Israelites under Moses a written revelation of his will, in a code of laws, sanctioned with the promise of reward to the obedient, and the threat of punishment to the refractory ; which code was afterwards raised to a higher state of purity and holiness by our blessed Lord, and enforced by him with the assurance of everlasting reward or everlasting punishment in the world to come.

4. *He would be their God—I will take you to myself for a people, and I will be to you a God. And ye shall know that I, Jehovah, am your God, who bring you out from under the burthens of the Egyptians.* (Ex. vi. 7.)

In those days every nation had its own Elohim or tutelary God. Thus we read of Astarthe, the goddess of the Sidonians ; Chamos, the god of Moab ; Moloch, the god of the Ammonites (3 Kings, xi. 33), of Beelzebub, the god of Accaron (4 Kings, i. 3), of the god of Amath, the god of Sepharvaim, &c. (4 Kings, xviii. 34.) All these were false gods, the gods of other nations, and therefore, with respect to the Israelites, strange gods.

The Israelites, during their long sojourn in Egypt, appear to have forgotten the God of their fathers. When Moses was sent to them by God, he said : *When I come to the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say to*

5. But are Christians bound by commandments given to the Israelites ?

Yes: we are bound by them, inasmuch as they are moral precepts, but not otherwise.

me, what is his name ? what shall I say unto them ? (Ex. iii. 13.) They had even adopted the idolatrous worship of Egypt, and afterwards carried the idols of Egypt with them in their long journey through the wilderness. *Put away,* said Joshua, *to the next generation, the gods which your fathers served . . . in Egypt, and serve ye the Lord.* (Jos. xxiv. 14.)

God, however, remembering the promise which he had made to Abraham, Isaac, and Jacob, delivered their descendants from their bondage in Egypt, and made with them a covenant from Mount Sinai, a covenant which, it should not be forgotten, regarded only those present, with their posterity, and no other people whatsoever. Moses prefaces the commandments with this remark: *The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us ourselves, who are all here alive this day.* (Deut. v. 2.) After this, they were to him *his people of inheritance* (Deut. iv. 20), *his peculiar people, as he had promised.* (xxvi. 18.)

5. *Moral precepts.*—It is plain that we, descendants of the Gentiles, are not bound by a covenant made exclusively with the Israelites delivered from bondage. Whatever, therefore, there may be of precept in that covenant, it concerns us not, unless it is a precept of the moral law. That, indeed, is of universal and eternal obligation, binding at all times and in all places. Other precepts, referring to the peculiar circumstances of the Jewish people, are to be considered as ceremonial or national regulations only.

CHAP. II.

THE COMMANDMENTS OF THE OLD COVENANT.

- 1, What do you generally call these commandments ?

The Ten Commandments.

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1. *The Ten Commandments.*—They are the first portion of the covenant published by God *out of the midst of the fire of the cloud, and of the thick darkness* ; when the people became so alarmed, that they fled from the mountain, having said to Moses, *Speak thou to us, and we will hear thee ; but let not God speak to us, lest we die.* (Ex. xx. 19 ; Deut. v. 25.) After this, the rest of the covenant was delivered to them through the mouth of Moses ; and they answered : *all that the Lord hath spoken we will do, and will be obedient.* And *Moses took the blood (of the sacrifice) and sprinkled it over the people, and said, behold the blood of the covenant, which the Lord hath made with you, concerning all these words.* (Ex. xxiv. 3—9.) Whence it follows that they were bound, not only by the ten commandments, but also by the second portion, as well as by the first.

Though the first portion contains several most important precepts, we are not to consider it as a perfect summary of morality. It gives no direction respecting the duty or manner of divine worship, nor does it prohibit certain enormous offences, most hateful both to God and man. These omissions, however, were supplied in the second portion ; and both together formed a revealed code

2. How do they begin ?

With these words, "I, the Lord, am thy God, who brought thee out of the land of Egypt, out of the house of bondage."

3. What do you observe of these words ?

of morality, adapted to the circumstances of a people just emerging from a state of slavery, and familiarized with the sinful habits of an idolatrous nation.

The first portion is generally known by the name of the ten commandments, because Moses, speaking of it, tells us that the *ten* words of the covenant were inscribed on two tables of stone. (Ex. xxxiv. 28 ; Dent. x. 4.) But how was the number of *ten* made up ? Was it by dividing the prohibition of false worship, or by dividing that of concupiscence into two precepts ? This has always been a subject of dispute in the Christian Church ; Origen and St. Jerome contending for the first, and St. Augustine for the second manner of division. "Forasmuche, however," says Bishop Bonner, in his Exposition of the Commandments, "as Saynte Augustyne himselfe doth declare that both these maners were used and allowed in his tyme ; and for that also neyther in the one or in the other, eyther the sense, the worde, or anye one jote of the matter is altered, no nor yet anye more or lesse in eyther of the sayde two tables thereby conteyned, no man ought with thiss our dyvisyon (wherein for certayne good consideratyons we followe Origine and Saint Hierome) to be in anye wise offended." The same, with equal reason, may be said by the Catholics of the present day, who follow the other division adopted by Saint Augustine.

That they are the introduction to the covenant, and shew that it was made with the children of Israel exclusively.

4. Now what is the first commandment?

“Thou shalt not have strange gods before me: thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or on the earth beneath, nor of those things that are in the waters under the earth: thou shalt not adore them nor serve them.”

5. What does this commandment contain?

Three prohibitions,

- 1°. Of the worship of strange Gods,
- 2°. Of the making of likenesses, and
- 3°. Of the worship of such likenesses.

6. Was there reason to fear that the Israelites would do these things?

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4. *Strange gods.*—By strange gods are meant the gods of other nations. The Hebrew word means *other* gods, which is translated *strange* gods by the author of the Vulgate. Both renderings amount to the same thing,—a prohibition to the Jews to worship as God any other being than Him who had brought them out of Egypt.

Thou shalt not adore.—It has been asserted that the Catholic translators have in this place substituted *adore* for *bow down*, that they might thus disguise the respect which Catholics pay to images. The objection is naught: for the Protestant translators themselves have repeatedly rendered the original word in the Hebrew by the English verb *to worship*, and not *to bow down*.—(See Ex. iv. 31; xii. 27; xxxii. 8.)

6. *They did them all.*—*They have turned aside quickly*

Yes: they did them all, even before Moses returned from the mount. They made to themselves a calf of gold, an Egyptian deity, and gave to this strange God the worship of the God of Israel. (*Exod. xxxii. 8.*)

7. What is the conclusion of the commandment?

"I, the Lord, am thy God, mighty and jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands, to them that love me, and keep my commandments."

8. Why does God say that he is strong and jealous?

To remind the Israelites of his power and determination to punish those who give to others that worship which is due to him.

out of the way which I commanded them: they have made to them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, This is thy God, O Israel, that brought thee out of the land of Egypt. (Ex. xxxii. 8.) This people hath sinned a heinous sin, and have made to themselves a god of gold. (Ibid. 31.) It is worth while to notice, that according to these and innumerable passages of Scripture, the idol itself was considered as God. *He maketh thereof a god, a graven thing for himself; he falleth down before it and worshippeth it, and prayeth unto it, saying, Deliver me, for thou art my God. (Is. xliv. 17.)* The notion of certain moderns that the worship was referred to some invisible being, and not to the image itself, is everywhere contradicted by the testimony of the inspired writers.

9. Why, that he will visit the sins of parents on their children ?

To secure the obedience of a carnal and stubborn people through the fear of temporal punishment.

10. Does this commandment bind Christians, as it bound the Israelites ?

No : it binds us only inasmuch as it includes the moral precept of not giving to any created being the worship due to God.

11. Is not then the making of images forbidden to Christians ?

Certainly not : the prohibition was called for by circumstances peculiar to the children of Israel.

12. Nor the worship of images ?

Yes : the worship of images is forbidden, inasmuch as it is forbidden by the moral precept.

11. *Certainly not.*—That there was nothing immoral or sinful in the making of images and likenesses is plain from this, that God himself ordered Moses to make the figure of a cherub in gold at each end of the mercy-seat. (Ex. xxv. 17, 20.) The prohibition then in the decalogue was a national regulation, binding only that people to whom it was addressed, and imposed on them on account of their proneness to idolatry. For such were the habits and notions which they brought with them from Egypt, and transmitted to their posterity, that, notwithstanding the positive command of the Almighty, and his severe judgments upon the nation, nine centuries elapsed before the practice of idolatry was finally extirpated from among them.

13. But Catholics worship images ?

No : they do not worship them. It would be a folly and a sin. Whatever respect they may pay to material objects, is nothing more than an outward demonstration of the respect due to that which those objects represent.

14. But to pray to them is to worship them. Now Catholics pray to images.

No : they do not. They often pray before them : but they do not pray to them : for they know that images cannot hear, nor see, nor help us.

15. Why then pray before them ?

Because, 1°. paintings and images are the most fitting ornaments for places of worship ; and 2°. because they serve to kindle and nourish feelings of devotion.

13. *Demonstration of respect.*—If I bow my knee or head at the name of Jesus, I bow not to the sound which I hear, but to him whom that sound brings to my recollection ; in the same manner if I bow the knee or the head at the sight of a crucifix, it is not to the material image, the object of sight, that I bow, but to Him, whose death for my redemption that image brings to my remembrance. Can there be harm in this ? I bow not because there is any divinity in the image, nor that I seek any favour from it, nor that I place any trust in it, as the Gentiles did in their idols, (Con. Trid. Sess. 25) but because the sight awakens religious feelings in my breast, and because such feelings are naturally expressed by corresponding gestures of the body.

THE SECOND COMMANDMENT.

1. Which is the second commandment ?

“Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless, that shall take the name of the Lord his God in vain.”

1. *Take the name.*—By this is meant the calling upon God to witness our words, and the invoking his curse upon our heads, if our words are not true : a most solemn and religious act, the full import of which, as to the obligation of witnessing the truth, and to our renunciation of the protection of God—*so help me God*—if we do not, ought to be always present to our minds, whenever we speak under the sanction of an oath.

It should, however, be remembered, that no particular ceremony, nor set form of words, is necessary to constitute an oath. The taking of God to witness in any manner is sufficient ; and therefore we should be careful how we acquire a habit of employing certain colloquial phrases, which, if strictly explained, can have no other meaning.

By the law the Jews were allowed to swear. *Thou shalt swear by his name* (Deut. vi. 30, x. 20) : and in every Christian Church, since the destruction of Jerusalem, the use of oaths has been permitted, especially at the requisition of the civil or ecclesiastical magistrate. Yet our Saviour seems to have forbidden it : *It hath been said to them of old, thou shalt not forswear thyself ; but I say unto you, not to swear at all* (Matt. v. 33) : and St. James in the same manner says, *Above all things, my brethren, swear not.* (James v. 12.) Are these passages to be taken as express prohibitions, or

2. What is chiefly forbidden by this commandment ?

Perjury, that is, the swearing falsely, or the taking of a false oath.

3. But how is perjury committed ?

only as cautions against the frequent use of oaths ? If the first—and words more strongly prohibitive cannot well be devised—we must say that the prohibition concerned the Jews only, for whom St. Matthew wrote his gospel, and St. James his epistle : if the second, we must conclude that, to ascertain the true meaning of Scripture, we must have recourse to the tradition of the Christian Church.

In vain—that is *falsely* : for the same Hebrew word, which is here rendered *in vain*, is rendered *false* in the prohibition of false testimony against a neighbour. (Deut. v. 11, 20.) In Leviticus there is a variation, which explains its meaning. *Ye shall not swear by my name to deceive, nor shalt thou profane the name of thy God. I am the Lord.* (xix. 12.)

Guiltless—that is, will hold him liable to the curse which he has invoked upon himself by his perjury. This curse is likened in Scripture to a *roll which shall enter the house of him that sweareth falsely, and shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof.* (Zach. v. 4.)

3. *Doubtful*.—In every affirmative oath, the swearer attests his knowledge of the fact to which he deposes : now, if he doubt, he cannot have such knowledge, and of course he swears falsely, unless he qualify his evidence with the admission of the doubt. Nor will it heal the perjury, if his

In two ways: 1°. by swearing to the truth of that which you know to be either false or doubtful.

2°. By swearing to do that which you have not a full and firm intention of doing.

4. But, supposing that you have the intention then, and recede from it afterwards?

You commit perjury by refusing to keep your oath.

5. But if the matter were unjust or unlawful from the very first?

Then it was a sin to take the oath, and will be another to keep it.

deposition subsequently turn out to be true, because at the time of swearing he was not cognizant of its truth.

4. *Perjury.*—*The man that voweth a vow to the Lord, or sweareth an oath to bind a bond upon his soul, shall not break his word, but according to all that cometh from his mouth, he shall do.* (Num. xxx. 3.)
5. *It was a sin.*—An oath, being an act of religion, cannot become a *bond of iniquity*. You cannot bind yourself to offend God through reverence for him. Hence if the object be unlawful, the oath is unlawful, and, therefore, without force: and, if the object, though lawful originally, by change of circumstances ceases to be lawful, the oath also ceases to be lawful, and therefore is no longer of any force. Now this doctrine should be clearly understood by persons who, from their situation in life, may be tempted to enter into associations, and to bind themselves to maintain a certain rate of wages. Every man is master of his own labour: he has a right to demand for it the remuneration which he thinks it deserves:

6. What think you of those who are accustomed to swear in conversation?

They take an unwarranted liberty with the name of God, and expose themselves to the danger of swearing falsely.

7. What other sins are forbidden by this commandment?

Cursing and blaspheming.

8. What do you mean by cursing?

To curse is to wish or pray that God would become at your option the minister of evil to some person or thing.

but if, in addition, he compel others to ask the same remuneration which he does, he invades their right; he deprives them of the liberty which he claims for himself, and consequently commits an act of injustice. No oath then which leads to such injustice can be binding. It was a sin to take it, and will be another sin to keep it.

6. *Swear in conversation.*—Our Saviour, to the prohibition of swearing at all, adds: *Let your speech be yea, yea, nay, nay: for that which is over and above, cometh of evil.* (Matt. v. 34.) Hence the disciple of Christ ought to be content, in the ordinary intercourse of life, with simply affirming or denying, without the addition of an oath: for, as the oath is a solemn appeal to the knowledge and veracity of God, to employ such appeals in confirmation of matters trifling or profane, must be, in addition to the danger of perjury, highly irreverent and irreligious.
8. *To curse.*—To curse another is both a breach of the charity which we owe to him, and a profanation of the name of God, on whom we call to become the minister of our passion.

9. But what if the name of God be suppressed in the curse.

Still it is understood : so that the profanation is the same.

10. What do you mean by blaspheming ?

To speak irreverently of God, or of that which is holy, or consecrated to his service.

THE THIRD COMMANDMENT.

1. Which is the third commandment ?

“ Remember that thou keep holy the Sabbath day.”

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10. *Blaspheming.*—By the law of Moses this sin was punished with death. *He that blasphemeth the name of the Lord, dying let him die, and all the multitude shall stone him.* (Lev. xxiv. 16.)

1. *Keep holy the sabbath day.*—More literally, *remember the day of rest, to hallow it.* There is no mention in Scripture of the observance of a sabbath, or day of rest, till after the flight of the Israelites out of Egypt. On their arrival, in the second month, in the desert of Sin, they had consumed all their provisions : when Moses announced to them that a certain food, afterwards called manna, would be sent to them from heaven, which they might gather on the six following mornings ; but that on the seventh day God would observe a day of rest, and there would be no manna to be gathered. So it happened : and *the people kept the rest on the seventh day.* (Ex. xvi. 30.) This was the first sabbath.

In the same manner God supplied them with manna during their sojourn in the desert. (Ex. xvi. 35.) Every six days, successively, manna

2. In what manner?

“Six days shalt thou labour and do all thy work : but on the seventh is the rest to the Lord thy God. On it thou shalt do no work,

fell from the clouds, and every seventh day there was no manna, but a sabbath, or day of rest, both on the part of God and of his people.

2. *The seventh is the rest.*—That is, the seventh from the first fall of the manna. It should be remembered, that the day of rest is fixed by God to the *seventh* day ; and not, as some pretend, to one day out of the seven. To suppose that the command is observed by keeping the first day, because it is one of the seven days, is as unreasonable as to maintain that the first son has a right to take a bequest made to the seventh, on the ground that he, the first, is one of the seven sons.

But here two questions may be asked. 1°. Why did God appoint any day of rest ? He has himself answered : *Remember that thou wast a slave in the land of Egypt, and that the Lord thy God hath brought thee thence with a strong hand and stretched-out arm : therefore the Lord thy God hath commanded thee to keep the day of rest.* (Deut. v. 15.)

2°. Why did he fix on the *seventh* day. This he has also answered. *Because in six days the Lord made the heavens and the earth, and the waters, and all things that in them are, and rested on the seventh day ; therefore the Lord hath blessed the seventh day, and hallowed it.* (Ex. xx. 11.) We read the same in Genesis ii. 2 : whether it was that God, on resting from the work of the creation, blessed by anticipation the seventh day,

thou, nor thy son, nor thy daughter, nor thy bondman, nor thy bondwoman, nor thy beast, nor the stranger that is within thy gates." (*Exod. xx. 9, 10.*)

3. Does this commandment bind Christians, as it bound the Israelites?

No : neither as to the time, nor as to the manner.

4. How not as to the time?

Because they kept their sabbath or rest from sunset on Friday to sunset on Saturday : we now keep ours from midnight on Saturday to midnight on Sunday.

or, as is more probable, that Moses, writing after the institution of the sabbath, alluded in this place to the blessing mentioned in the commandment.

3. *Does it bind Christians?*—It should be observed, that the words of our Saviour—*If thou wilt enter into life, keep the commandments* (*Matt. xix. 17*)—are not a positive confirmation of the whole decalogue, or ten commandments ; for when he was asked what commandments he meant, he replied by enumerating some from the decalogue, and one from another part of the law. His answer shows that he meant the moral precepts of the covenant : but this precept of keeping the Jewish sabbath was not mentioned either by him then, or by any of the sacred writers afterwards.

4. *Sunset.*—*From evening unto evening shall ye celebrate your sabbath.* (*Lev. xxiii. 32.*) Here it may be observed, that not only do we not keep the Sunday on the same day with the Jewish sabbath, but that we do not even keep it exactly at the same time on which it was kept by the first Christians. For, as their teachers were Jews, they

5. By what authority was this alteration made ?

By authority of the "Holy Catholic Church."

reckoned, according to the custom of the Jews, the first day of the week from sunset on Saturday to sunset on Sunday ; but, afterwards it was found more convenient to adopt the computation of time in use among the Greeks and Latins ; and hence the Sunday has for many centuries been kept from midnight to midnight. Still, however, to the present day, the first vespers, or evening service, of the principal feast, are celebrated on the preceding evening.

5. *By what authority.*—There is not a syllable in Scripture to prove that the obligation of resting from work was ever transferred from the Saturday to the Sunday, from the first to the seventh day of the week. Our Saviour seems to foretel that his disciples at Jerusalem would keep the Jewish sabbath till the destruction of the city ; for he exhorts them to pray that *their flight may not be on the sabbath.* (Matt. xxiv. 10.) But even if they kept it, it does not follow that they did so through any conscientious obligation ; for so fierce was the zeal of the Jews for the external observance of the sabbath, that they would undoubtedly have massacred any of their countrymen who profaned it. St. Paul seems to teach, that in the Gentile Churches, at least, there was no necessity of keeping the sabbath ; for he says : *Let no man judge you in respect of a festival day, or of the moons, or of the sabbaths.* (Col. ii. 16.)

The Scripture, then, is silent with respect to the obligation of keeping the Sunday a day of rest. We have no other authority for it than that of the

6. And for what reason?

To celebrate the great work of our redemption, which was completed by the resurrection of our Lord on a Sunday, or the first day of the week.

7. Then as to the manner of keeping it, how does the Sunday differ from the Sabbath?

In two respects: 1°. the rest from work is not so comprehensive: 2°. It is accompanied with the duty of religious worship.

Church, which teaches that the obligation has come down to us from the apostles, or their immediate successors. It is one of those traditions which the Reformers were compelled to admit in practice, whilst they rejected tradition in theory.

7. *The rest from work.*—On this head the Mosaic law was as severe as it was comprehensive. It forbade labour and traffic of every kind, and that too under the penalty of death. It did not permit so much as a fire to be kindled on the sabbath, and condemned to death the poor man who had gathered a few sticks on that day. *Ye shall kindle no fire in your habitations on the sabbath-day.* (Ex. xxxi. 15.) *Every one that shall do any work on the sabbath-day shall die the death.* (Ibid.) *Now they found a man gathering sticks on the sabbath-day: and the Lord said to Moses, let that man die the death. . . . And the whole people led him without the camp, and they stoned him with stones, and he died as the Lord had commanded.* (Num. xv. 32-5-6.)

But this law bound no people except the Israelites. It was enacted as a sign of the covenant between the Lord and them. (Ex. xxxi. 16-17.) There is no reason to believe that the teachers of Christianity, when they selected the first day of the

8. What then are the works forbidden on the Sunday?

Every sort of handicraft and servile work, unless it may be excused on the ground of its moral necessity.

9. And what particular religious duty does it impose?

That of offering to God the sacrifice of the mass.

week for a day of rest, had any other object in view than to procure for all men the leisure and opportunity of joining in the public service, and of celebrating with joy the memory of our Lord's resurrection. Servile work was therefore prohibited, that is, all that kind of labour which, in those ages, was generally exacted from slaves. But the prohibition was tempered with a due regard to the wants and habits of men, and therefore with the allowance of those works which custom and civilization have rendered morally indispensable, or which cannot be omitted without very considerable loss or inconvenience. Hence the preparation of food, attention to personal cleanliness and domestic comfort, the necessary care of cattle, the occasional sale or purchase of small articles, which cannot be conveniently procured on any other day, and similar matters, have always been tolerated, as not incompatible with the rest enjoined on the Sunday.

9. *Offering the sacrifice.*—The Scripture nowhere states on what particular days, or how often the Christians held their religious assemblies. But we find as early as the second century the custom of meeting on the Sunday everywhere established, and the obligation of attendance at the sacri-

10. Is that all that is required by way of divine worship ?

It is that which is chiefly required ; but he displays little of the Christian spirit, who does not also assist at the rest of the service appointed for the day.

11. But if circumstances will not permit it ?

Then he ought to supply the omission by private devotion.

fice uniformly admitted. "What excuse," says a writer in the Apostolic Constitutions, (ii. 59), "can be pleaded before God by the man who neglects to attend on the Lord's day, on which the prophets are read, the gospel is preached, the sacrifice is offered, and the sacred food is administered?" See also Justin Martyr about one hundred years after the death of Christ. (Apol. ii. p. 99.)

Now, this forms a distinguishing feature of the Christian Sunday, from the Jewish sabbath. The Sunday, from its institutions, was a day of worship : the sabbath was not. The Christian sacrifice could be offered in every place, and therefore Christians might everywhere be called upon to attend : the Jewish sacrifices could be offered in one place only, and therefore it was unreasonable to expect that a whole people, scattered over the country, should attend at those sacrifices on the sabbath. Hence, for more than nine hundred years, the Israelites had neither any particular form of worship, nor places in which they might assemble for worship, on the day of rest : and it was only after their return from captivity that synagogues were opened in the towns and more populous places, for the twofold purpose of

12. Is it proper to call the Sunday the sabbath ?

No : for the sabbath was a Jewish ordinance, and the name is nowhere given to the Sunday in Scripture.

public worship and public instruction. The consequence was, that the people who had previously lived in ignorance of the covenant (4 Kings, xxii. 8 ; xxiv. 4 ; 2 Chron. xvii. 9 ; Neh. viii.), and who were perpetually falling into idolatry, sometimes to the exclusion of, sometimes in conjunction with, the worship of God, now became the most uncompromising enemies of every idolatrous practice, and continued to the end, faithful adherents to the law of Moses.

12. *A Jewish ordinance.*—From the preceding notes it is plain that the Sunday is a very different institution from the sabbath, and belongs to the ceremonial code of a different form of worship. It is therefore desirable that they should not be called by the same name, which leads men to confound them together, and to attribute to the Sunday that severity of discipline which belonged exclusively to the sabbath. There is also another mistake prevalent among some who consider themselves serious Christians. They make the Sunday a day of gloom and sadness : they prohibit on it every kind of innocent and cheerful recreation ; they devote it exclusively to prayer, humiliation, repentance, and religious instruction. But with the ancient Christians it was a day of religious joy and thankfulness ; of joy for the resurrection of Christ, of thankfulness that he had delivered his disciples *from ignorance, error, and captivity*. (Cons. Apos. vii. 30.) On the Sunday we indulge in joy. (Tertul. Apol. c. xvi.) “ He is

THE FOURTH COMMANDMENT.

1. Which is the fourth commandment?

"Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God will give unto thee."

2. What is commanded by this?

That the child pay due respect to his parents, and obey their lawful commands.

guilty of sin who shall fast on the Lord's day : for on that day it is our duty to rejoice and not to mourn." (Cons. Apos. v. 20.)

1. *Honour.*—Our blessed Lord has declared that the keeping of this commandment is necessary for the acquisition of eternal life (Matt. xv. 4): and St. Paul remarks that it is the first to which any promise is annexed. (Eph. vi. 2.)2. *Due respect.*—Such respect is perpetually inculcated in the Scriptures. *Honour thy father with thy whole heart, and forget not the pains of thy mother. Make a return to them for the things which they have done for thee.* (Eccus. vii. 27–28.) *He that forsaketh his father is of evil fame, and he that angereth his mother is cursed of God.* (Id. iii. 8.) To injure a parent by word or blow was deemed an inexpressible offence. *He that smiteth his father or his mother shall die the death.* (Ex. xxi. 15–17.)

Obey their lawful commands.—*Children, obey your parents in the Lord ; for this is just,* (Eph. vi. 1.) *My son, hear the instruction of thy father, and forsake not the law of thy mother. Hearken unto thy father that begot thee, and despise not thy mother when she is old.* (Prov. i. 8 ; xxiii. 22.) It should, however, be kept in mind that the duty

3. Is that all ?

He is also bound to bear with their infirmities, and to relieve their wants.

of obedience is commensurate with the right of command. That the parent possesses such right, and that it is of course the duty of the child to obey, as long as the latter is incapable of judging and providing for himself, will not admit of dispute. But after that period, particularly in the present complex and artificial state of society, the authority of the parent is considerably circumscribed. The child grows up to man's estate ; he leaves his father's house, has perhaps an establishment, a family of his own ; engages in business, and acquires rights independently of his parents. In such case the parent may, perhaps ought, to advise—and such advice should be received with respect ; but he can have no pretence to command, where the right of judging resides in the breast of the child.

3. *To bear with their infirmities.*—Son, support the old age of thy father, and grieve him not in his life. If his understanding fail, have patience with him, and despise him not when thou art in the fulness of thy strength. (Eccus. iii. 67.)

To relieve his wants.—The relieving of thy father shall not be forgotten. In the day of thy affliction it shall be remembered, and thy sins shall melt away as the ice in fair warm weather. (Eccus. iii. 16, 17.) This duty of relieving the wants of parents is supposed by our Saviour, when he condemns the conduct of those Jews who persuaded themselves that by consecrating a part of their property to the temple, they were exonerated from it. (Matt. x. 3-6.)

4. Why is it added, "that thy days may be long in the land"?

To show that God will give a blessing to dutiful children.

5. Are respect and obedience due to parents only?

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4. *Will give a blessing.*—The blessing here mentioned is of a temporal nature: but the commandment was given to the Israelites, to whom temporal rewards and temporal punishments only were proposed. The Christian should remember that he is taught to look forward to a higher and better reward in heaven.

This commandment treats only of the duties of children to their parents. Have then the parents no duties to discharge to their children? Undoubtedly they have, and those too of the highest import. As long as the child is unable to provide for himself, or to govern himself, it is the duty of the parents to supply his wants, to watch over his health and safety, to fashion him and fit him for his future station in life, and to provide for him instruction in the doctrines and the practice of religion. Above all, they must be careful that there be nothing to corrupt his mind in his domestic education, that is, in their own example, or in that of their family, or of his companions. The speculative lessons which he may receive from others will have little influence in the formation of his character, if his own home prove to him a school of immorality or irreligion.

5. *Whether spiritual or temporal.*—*He that despiseth you, despiseth me.* (Luke x. 16.) *Obey your prelates, and be subject to them: for they watch, as being to render an account of your souls.* (Heb. xiii.

No: we are bound to pay to all persons in authority, whether spiritual or temporal; that respect and obedience, which is due to them in virtue of their office.

THE FIFTH COMMANDMENT.

1. Which is the fifth commandment ?

“Thou shalt not kill.”

2. What is forbidden by this ?

17.) *Let every soul be subject to the higher powers : wherefore be subject, of necessity, not only for wrath, but for conscience sake.* (Rom. xiii. 1-5.) See also 1 Tim. ii. 1-2 ; 1 Pet. ii. 13, 14, 17.

1. *Thou shalt not kill.*—Of all the temporal injuries which one man can inflict upon another, murder is the chief: 1^o. because it deprives its victim of life, and consequently of every temporal blessing connected with life; 2^o. Because it often occasions the loss of the immortal soul, by sending him to his account at a moment when he is unprepared; 3^o. Because it frequently plunges parents, relations, wife and family, into the deepest and unmerited distress, by depriving them of protection or support. Hence God provided the severest punishment for this crime. *Whoso sheddeth the blood of man, by man shall his blood be shed.* (Gen. ix. 6.) *Ye shall not take money of him that is guilty of blood: but he shall die the death . . . for blood defileth the land: and the land cannot be cleansed of the blood that is shed thereon, but by the blood of him that shed it.* (Num. xxxv. 31-2.)
2. *Without authority.*—The two texts just mentioned authorize the taking of life in punishment

To take away without authority the life of any human being.

3. Does this prohibition include self-murder?

Undoubtedly it does, whether the murder be committed at once, or slowly by degrees.

4. Is nothing else forbidden by it?

Yes: all duelling and fighting accompanied with probable danger of loss of life.

of crime. Whence St. Paul says of the civil magistrate, that *he beareth the sword as the minister of God.* (Rom. xiii. 4.)

3. *Committed at once.*—Self-murderers may be divided into two classes: the men who, through impatience and despair, put an immediate end to life, because they are weary of it; and voluptuaries who consume life slowly by long courses of debauchery and intemperance. The first ought to know that it is their duty to bear with submission the evils of life, be they what they may, having assurance that such evils *will work for them above measure exceedingly an eternal weight of glory* (2 Cor. iv. 17); the second have still less excuse, because to abstain from the indulgences in which they delight, cannot be so difficult a task as to submit with resignation to the afflictions with which the others are visited.
4. *Duelling.*—The duellist cannot justify himself by pleading that he must send or accept a challenge or else be dishonoured. No man can be dishonoured by obeying the command of God. To think so, or to act as if you thought so, is *to be ashamed of him and of his words*, and consequently to entail on yourself the punishment which he threatens, of *his being also ashamed of you when he shall come in his glory.* (Luke ix. 26.)

THE SIXTH COMMANDMENT.

1. What is the sixth commandment?

Thou shalt not commit adultery.

2. What do you mean by adultery?

The breach of the marriage covenant by, or with, either of the married parties.

Fighting with danger, &c.—Fighting is akin to duelling, and experience shews that it is often accompanied with loss of life. Hence the combatants themselves incur the danger of committing murder : and those who provoke or encourage the fight, the danger of aiding and abetting it. None of the parties may probably contemplate a fatal result : but those who engage in unlawful acts are answerable for every consequence which they know, or ought to know, may follow from them.

This commandment forbids murder only : but we are not hence to conclude that other personal inflictions are not also forbidden. To wound, to maim, to bruise, to weaken, to render a man unable to support himself or his family, are injuries, less, indeed, than murder in enormity, but yet of considerable magnitude before God, in proportion to the malicious intent or culpable negligence of the perpetrator. In the Jewish code they were forbidden under pain of retaliation : in the Christian, by the rule of our blessed Lord, that we should do to others as we would be done by.

2, 3. *Adultery, &c.*—*Whoremongers and adulterers God will judge.* (Heb. xiii. 4.) *Adultery, fornication, uncleanness, immodesty . . . of which I foretell to you, that they which do such things shall not*

3. Is adultery the only offence forbidden ?

No : all wantonness, fornication, and provocation to uncleanness in ourselves or others are also forbidden ?

4. How are Christians to avoid such sins ?

By keeping a constant watch over their own hearts, and by carefully shunning those companies, conversations, places, and occasions, which are likely to lead to them.

THE SEVENTH COMMANDMENT.

1. What is the seventh commandment ?

“Thou shalt not steal.”

2. What is forbidden by it ?

The taking or keeping, without the actual

obtain the kingdom of God. (Gal. v. 19.) See also Rom. viii. 13 ; Eph. v. 3-4 ; Pet. iv. 3 ; 2 Pet. xi. 14.

4. *By shunning, &c.—He that loveth the danger shall perish therein.* (Ecc. iii. 27.) The obligation of shunning such danger is thus forcibly expressed by our Saviour : *If thy right eye cause thee to offend, pluck it out, and cast it from thee ; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell.* (Matt. v. 29.)

This commandment furnishes another proof that the decalogue could not be given as an epitome of the moral law. Among the sins of uncleanness, it prohibits but one species, that of adultery : leaving several others, highly displeasing to God, unnoticed here, though they are condemned in other parts of the law of Moses. See Lev. xviii. 21 ; Num. x. 13 ; Deut. xxii. 24.

or implied consent of the owner, that which belongs to another.

3. How is this done ?

In many ways. The following are the most common.

1°. By theft, when property is taken secretly by stealth.

2°. By robbery, when it is taken by violence.

3. Of theft and robbery no explanation is requisite : but fraudulent dealing is common, and frequently justified by those who use it, on the plea that they act only as others act, and have a right to obtain the best price in their power for their property. But they should remember that, by walking with the many, *they walk in the broad way that leadeth to destruction* (Matt. vii. 13), and that no man can possess a right to do an injustice. In Scripture all fraudulent dealing is condemned. It comprehends, 1°. the use of false weights and measures, the making of *the ephah* (the measure) *small*, and of *the shekel* (the weight) *great*. (Amos viii. 5.) *Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thy house divers measures, a great and a small : for all who do such things, and who do unjustly, are an abomination to the Lord thy God.* (Deut. xxv. 13-14-16.) *Divers weights and divers measures, both of them, are an abomination before God.* (Prov. xx. 10.) *A false balance is an abomination before the Lord, but a just weight is his delight.* (Prov. xi. 1.)

2°. It comprehends also false and fraudulent representations, by which the simple and credulous are induced to purchase at a price above, or

3.^o By fraud in the dealings of one man with another.

4.^o By breach of contract.

5.^o By incurring debt, without the means or the intention of discharging it.

6.^o By refusing to pay a just debt.

to sell at a price below, the real value. It is plain that whosoever obtains possession of another man's money or property by such deceit, does not possess it with the consent, either actual or implied, of the owner. Therefore, *let no man, says St. Paul, overreach and deceive his brother in any matter, because the Lord is the avenger of all such things.* (1 Thess. iv. 6.)

Breach of contract.—In contracts between master and man, the employer and the employed, a breach of contract on either part is almost always a breach of this commandment. If the workman take his stipulated wages, though he has spent part of his time in idleness; if he receive the price for which he covenanted, though he has not performed his work in a workmanlike manner, or in place of sound, has employed unsound materials, he becomes possessed of that to which, by the terms of his contract, he has no right: and in like manner the employer, if he refuse without just cause to pay according to agreement, becomes possessed, without giving an equivalent, of the property of the employed. For the property of the poor man is his labour. *The bread of the needy is their life: he that defraudeth him thereof is a man of blood.* (Eccus. xxxiv. 25.) *The wages of him that hath been hired by thee shall not abide with thee until the morning.* (Lev. xix. 13.)

4. What must that man do, who has injured his neighbour in any of these ways ?

He is bound to repair the injury, or the sin will not be forgiven.

THE EIGHTH COMMANDMENT.

1. What is the eighth commandment ?

“Thou shalt not bear false witness against thy neighbour.”

2. What is forbidden by this ?

The sin of slander or calumny ; that is, of making a false charge to the prejudice of others.

Without the means of discharging it.—We seldom find men willing to admit that they have contracted debts without the intention of discharging them : yet how is it possible that such intention can really exist when there is no probability that it will ever be carried into execution ?

4. *Repair the injury.*—This is a most serious consideration. The breach of this commandment entails on the sinner the obligation of repairing the injury : an obligation which can never be shaken off. *Behold, says St. James, the hire of the labourers who have reaped your fields crieth : and their cries have entered into the ears of the Lord of hosts. (James v. 4.)* Whence he says of wealth acquired by such dishonest ways, *Your gold and silver is cankered ; and the rust of them shall be a witness against you ; it shall eat into your flesh like fire. Ye have stored up to yourselves wrath against the last days. (Ibid. 3.)*
2. *The sin of slander.*—This commandment prohibits falsehood to the detriment of a neighbour's char-

3. What is required of the man who has committed this sin?

Justice requires that he recall the slander, and repair the injury.

4. What is the difference between slander and detraction?

acter, whether it be uttered in a court of justice or in ordinary conversation. *Thou shalt not raise up a false report, nor join thy hand with the wicked man to bear false witness.* (Ex. xxiii. 1.) The following was the punishment of the slanderer according to the law of Moses: *Both the men shall stand before the judges; and if he have testified falsely against his brother, then shall ye do unto him as he meant to have done to his brother. So shalt thou take away the evil out of the midst of you.*—Deut. xix. 16–19.

3. *That he recall the slander.*—It were well if the author or the propagator of scandal were previously to ponder the heavy burden which he is about to impose on his own shoulders. Will he feel no repugnance to avow himself guilty of falsehood, and often of falsehood of the most disgraceful nature? Yet, to this he must submit, if he hope to obtain the pardon of his sin. Can he ever be aware of the extent to which the slander has penetrated, or of the real amount of the pain, and loss, and disappointment, which it may have caused to his victim? Yet, for all this, reparation is to be made. Certainly it will not require much reflection to prove to him that, in order to injure another, he is inflicting a much worse evil on himself.

4. *Detraction.*—Detraction is not directly forbidden by this commandment, which is confined to

Both are injurious to character : but truth or falsehood constitutes the difference. What is detraction if true, is slander if false.

5. But can it be sinful to speak the truth ?

Yes : if the truth be injurious to others, and there be no sufficient cause for the disclosure.

6. What is meant by rash judgment ?

To think evil of others without reasonable cause.

7. Is such judgment sinful ?

Yes : it is often a breach of justice, always of charity : for "charity thinketh no evil." (1 Cor. xiii. 5.)

charges that are false, but by the commandment of loving our neighbours as ourselves. Yet, inasmuch as it is injurious to character, it may be convenient to mention it here. If I speak of matters disreputable to others, which are publicly known, I commit no sin, because the injury is done already : but if I divulge to others such matters, hitherto unknown, I break the commandment of charity, unless I do it on sufficient grounds, that is, to prevent the commission of crime, or for the benefit of those whose interest may be at stake. Hence the man who circulates tales to the disparagement of others, through envy or revenge, or the malicious gratification which he feels in depressing their characters, or the itch of talking and spreading news, or any similar motive, is guilty of detraction.

7. *Rash judgment.*—*Who art thou that judgest thy neighbour ?* (James iv. 13.) *Who art thou that judgest another man's servant ? To his own master he standeth or falleth.* (Rom. xiv. 4.)

8. What say you of falsehood, if it be not injurious to others ?

It is still sinful; for "the mouth that lieth, slayeth the soul." (*Wisd. i. 11.*)

9. But will not goodness of intention atone for the falsehood ?

No: for "evil is not to be done that good may come of it."

THE NINTH COMMANDMENT.

1. What is the ninth commandment ?

Thou shalt not covet thy neighbour's wife.

8. *Falsehood.*—*A lie is a foul blot in a man The manners of lying men are without honour, and their confusion is with them without ceasing. (Eccus. xx. 26-28.) Lie not one to another, stripping yourselves of the old man with his deeds. (Col. iii. 9.) The devil is a liar, and the father of lies. (John viii. 44.) All liars shall have their portion in the pool which burneth with fire and brimstone. (Rev. xxi. 8.)*

9. *Evil is not to be done.*—St. Paul, speaking of men who do evil that good may come of it, affirms that *their damnation is just.* (Rom. iii. 8.) The same is the doctrine of the Catholic Church: yet there are men who, in defiance of the clearest evidence to the contrary, charge us with teaching that the end sanctifies the means; that any falsehood is lawful, provided it be told for the good of the Church. Do we then repine at this slander? No, we rejoice at it. It was the very slander published by the persecutors against the apostles: *as we be slandered, and some affirm that we say.* (Ibid.) *Rejoice, says our blessed Lord, when men slander you for your reward is very great in heaven.* (Matt. v. 12.)

THE TENTH COMMANDMENT.

1. What is the tenth commandment ?
 "Thou shalt not covet thy neighbour's goods."
2. In what are these two commandments different from the others ?
 Others forbid external acts : these forbid thoughts and desires.
3. What then does the ninth forbid ?
 Indulgence in thoughts and desires of lewdness.
4. And what does the tenth forbid ?
 Indulgence in thoughts and desires of injustice.
5. Can a desire, which is not gratified, be a sin ?
 Yes : our Saviour has declared that "he, who looketh on a woman to lust after her, hath already committed adultery with her in his heart." (*Matt. v. 28.*)

5. *Can a desire be a sin.*—The desire is as well known to God as the act could be. Adultery, therefore, of the heart, as it cannot escape the eye, so will it not escape the vengeance, of God. For, in a moral point of view, there is little difference between the guilt of him who actually sins, because he has the opportunity, and of him who desires to sin, but does not, because he has not the opportunity. The latter is restrained, not by the love or fear of God, but by human, and therefore selfish, considerations.

CHAP. III.

THE COMMANDMENTS AS EXPOUNDED BY
OUR LORD JESUS CHRIST.

1. What was the doctrine of our Saviour respecting the commandments ?

When he was asked, what was the great commandment of the law, he replied ; " thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment." (*Matt. xxii. 37, 38.*)

2. What did he say was the second ?

" The second is like unto the first. Thou shalt love thy neighbour as thyself." (*Ibid.*

3. 39.)

What is meant by loving God with all the heart, and soul, and mind ?

The preferring of him and his holy will before all persons and all considerations whatsoever.

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3. *The preferring of him.*—The love of God is a love of preference ; that is, a love which, without that tenderness of attachment, that so often exists among creatures, springs from a feeling of reverence for the surpassing excellence of the supreme Being, and of gratitude for his numerous benefits, and therefore leads us to *prefer* his will to all other considerations, and of course to observe his commandments. *If ye love me, keep my commandments He that hath my commandments, and keepeth them, he it is that loveth me If any one love me, he will keep my words If ye keep*

4. Why is this called the greatest commandment?

Because it comprehends all the other commandments. He who keeps this, will keep all the rest.

5. Why is the second said to be like unto the first?

Because it is not confined to any single

my commandments ye shall abide in the love of me. (John xiv. 15-21-23; xv. 10.) The keeping of the commandments is, therefore, the real test of our love of God, and consequently to give any creature the preference before God—as that man must do who breaks the commandments, is incompatible with the love of God. *He that loveth me not keepeth not my words.* (John xiv. 24.) *He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.* (Matt. x. 37.)

4. *Comprehends all the rest.*—It was not made part of the covenant with the Jews, but added afterwards. *Now, these are the commandments, the statutes, and the judgments . . . Hear, therefore, O Israel, and observe to do them . . . and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.* (Deut. vi. 1-3-5.) The observance of this one precept ensured the observance of the whole covenant.
5. *Extends to all.*—That it comprehends all the particular precepts respecting the obligations of man to man, is thus taught by St. Paul. *He that loveth his neighbour hath fulfilled the law. For, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness,*

branch of social duty, but extends to all the transactions and relations of men with each other.

6. Who are meant by the word "neighbour," in the second ?

thou shalt not covet, and if there be any other commandment, it is comprised in this word : thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil ; love, therefore, is the fulfilling of the law. (Rom. xiii. 8-10.)

6. *Neighbour.*—The command was delivered by Moses in these words : *Thou shalt not seek revenge, nor bear ill-will against the children of thy people, but shalt love thy neighbour as thyself* (Lev. xix. 18) ; whence the Jewish teachers, confining the word *neighbour* to the same meaning as *children of thy people*, taught that the commandment concerned the Israelites in their dealings with one another, but had no reference to any other nation. In opposition to this doctrine, our blessed Lord has taught, in the parable of the good Samaritan, that the word *neighbour* includes in its meaning all our brethren, the descendants of Adam, though they differ from us in nation, and policy, and religion, as much as did the Jews from the Samaritans. *For the Jews had no dealings with the Samaritans. (John iv. 9.)*

It was on account of this more extended signification which he gave to the commandment, that our Saviour repeatedly calls it a new commandment, his own commandment, the keeping of which would be the distinguishing badge of his disciples. *These things I command you, that ye love one another. (John xv. 17.) This is my commandment, that ye love one another. (Ibid. 12.)*

All the children of Adam, without exception of race or religion.

A new commandment I give unto you, that ye love one another. As I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one for another. (John xiii. 34-35.)

To love our enemies.—The Jewish doctors, arguing from the passage in Leviticus mentioned in the last note, inferred that no love was due to our enemies. But listen to our blessed Lord: *Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy; but I say to you, love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in Heaven, who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust. (Matt. v. 43-45.)*

As we love ourselves.—That love which we bear to ourselves is propounded to us as the measure of our love for all others; not that we are bound to feel for them as keenly as for ourselves, nor to watch over their interests as anxiously as over our own: but that in all our dealings with others we propose to ourselves the golden rule of doing as we would be done by: *All things whatsoever ye would that men do to you, do ye also to them. For this is the law and the prophets. (Matt. vii. 12.)* Hence in all questions of difficulty, we should, in imagination, exchange situations with the other party, and consider what, in such case, we might reasonably expect from his justice or charity. The answer, if it be given with impartiality, will prove a sure guide.

7. How are we to love them as ourselves ?

By doing to them on all occasions, as we judge it reasonable and just that they do to us.

CHAP. IV.

THE PRECEPTS OF THE CHURCH.

1. What do you mean by precepts of the Church ?

Regulations established by the Church with respect to the time or the manner of discharging certain duties.

2. What is the first precept ?

To keep the Sunday holy.

3. How is it to be kept holy ?

2. *To keep the Sunday holy.*—It has already been shewn that the Sunday differs from the Sabbath both in time and manner. If then there be any obligation of keeping the *Sunday*, that obligation must be derived from the authority of the church, and not from the command of Moses, which enjoined the keeping of the *Sabbath*.

3. *How keep it holy.*—The reader will not perhaps be displeased to learn how it was kept holy by the ancient Christians, from an account written as early as one hundred years after the death of Christ. But he should recollect, that the author, Justin Martyr, is writing to the pagan Emperor Antoninus Pius, and is, therefore, more guarded and obscure in his language than if he had been writing to a Christian : "On the day called Sun-

By making it a day of rest, and offering to God the sacrifice of the mass.

day, all of us, whether we live in town or country, meet together in one place, where certain passages are read to us, such as may be thought suitable, from the commentaries of the apostles and the writings of the prophets." (From the Old and New Testaments.) "Then, as soon as the reading is done, he who is our chief (the bishop or priest) addresses us in words of instruction or of exhortation;—that we would practise in our lives the beautiful lessons which we have heard. After this, we all stand up together, and join in public prayer, both for ourselves and for all others, that we may faithfully perform what is commanded, and come to the possession of everlasting salvation. At the end of these prayers, bread and wine and water are brought in, and the chief pours forth prayers and blessings to the best of his power, to which the people testify their assent, by saying, Amen. Then is made the distribution of what hath been blessed (the Eucharist): part is given to each one present, and part is sent by the deacons to those who are absent. The wealthy and the willing, each according to his judgment, then contribute what they please, and the whole collection is deposited with the chief, who administers relief to the orphans and widows, to those who are reduced to want, by sickness or other causes, to prisoners, and to strangers come amongst us. In a word he relieves all the poor. And we hold these meetings on the Sunday, because it was on the first day" of the week "that God fashioned the world out of the darkness and chaos, and because on the same day Jesus Christ our Saviour rose from the dead." (Just. Apol. ii. pp. 98–99.)

4. Why the sacrifice of the mass?

Because of all forms of religious worship it is the most solemn, the most acceptable to God, and the most beneficial to ourselves.

5. What is the second precept of the Church?

To keep certain appointed days holy in the same manner as the Sunday.

8. What is the third?

3. *By making it, &c.*—This answer has been already explained in the notes on the third commandment of the decalogue.

4. *Sacrifice.*—The nature of the sacrifice will be more conveniently explained hereafter: but the Catholic should be reminded here of the difference between the mass, and the several forms which Protestants have devised, to supply its place in their service on Sundays. There is nothing in them to require attendance at the public worship; nothing which any individual may not offer to God in the privacy of his closet. But the mass is a sacrifice: it cannot be offered without the ministry of a priest, who offers, not only in his own name, but in the name of all present. Personal attendance, therefore, is necessary. Who-soever is absent joins not in the common sacrifice.

5. *Appointed days.*—It should be remembered that the authority which appoints the holidays is the same which appointed the Sundays, that is, the Catholic Church: of course the obligation of keeping them is the same.

8. *Abstinence and fasting.*—In the Old Testament there are numerous instances of the practice of fasting, and of its acceptance with God: in the New we do not indeed meet with any express command of it given by our Saviour—for, as it was universally practised, there was no necessity;

To keep the appointed days of abstinence and fasting.

yet we cannot doubt that he recommended it to his disciples both by precept and example. He fasted himself forty days in the desert (Matt. iv. 1) ; he declared that his apostles after his departure should fast (Matt. ix. 15) ; he told them that certain devils could not be cast out but by prayer and fasting (Matt. xvii. 20) ; he gave to them instruction respecting the manner of fasting, classing it with the practices of prayer and of almsgiving (Matt. vi. 17) : and after his ascension we find the apostles themselves fasting before the ordination of ministers (Acts xiii. 3 ; xiv. 22), and the practice of fasting, universally prevailing among their disciples in the earliest ages of Christianity. When we consider all these circumstances, we cannot doubt that it originated with our blessed Lord himself.

It is sometimes asked, does not our Saviour say, that *what entereth by the mouth defileth not the man* ? (Matt. xv. 11.) Undoubtedly he does : but he adds, *The things which come forth from the heart, they defile the man.* (Ibid. 18.) Now, when that is eaten which has been forbidden, the defilement is caused by the disobedience, because that proceeds from the heart. When Adam ate of the tree of life, there was nothing in the fruit to defile him : but his disobedience earned for him the displeasure of God, and the infliction of those evils to which all flesh is heir. Again, when the Christians abstained from things strangled and from blood (Acts xv. 29), it was not because there was any defilement in the one or the other, but because both had been forbidden by the apostles, and to eat them after such a prohibition was sinful.

9. What is the difference between abstinence and fasting?

He that abstains, does not eat flesh meat; he that fasts, takes but one meal in the day.

10. What is the fourth precept?

To confess our sins at least once in the year.

11. What is the fifth?

To receive the blessed sacrament at least once a year, and that at Easter or thereabouts.

12. What is the sixth?

Not to contract marriage within certain degrees of kindred, nor in private without witnesses.

10. 11. *To confess—to receive.*—We have already seen that in the second century, on the Sundays, the communion was distributed to all present, and sent by the hands of the deacons to the absent. But then the piety of the faithful was maintained by the constant presence, or at least the prospect, of persecution. When these ceased, men grew more remiss; and at last many persons passed great part of their lives without receiving the blessed sacrament. As a remedy, it was decreed in the fourth council of Lateran, that every Christian should communicate, and, to prepare himself for that duty, should confess his sins at least once a year, under the penalty of being excluded from entrance into the Church during life, and from Christian burial after death. (*Can. omnis utriusque sexus.*)

11. *Or thereabouts.*—This is generally understood of the week before, and the week after, Easter.

12. *Certain degrees.*—That is, when both the parties are within four descents from the same common parent.

13. Is it also forbidden to solemnize marriage at certain times ?

Yes: from the beginning of Advent till after the Epiphany, and between Ash-wednesday and Low-sunday inclusively.

CHAP. V.

THE SEVEN CAPITAL OR DEADLY SINS.

1. What are the seven capital or deadly sins ?

Pride, covetousness, lust, gluttony, anger, envy, sloth.

2. What are the chief sins of pride ?

Immoderate self-esteem, vanity, arrogance.

3. What the sins of covetousness ?

13. *Certain times.*—Not that such marriages are invalid, but that the solemnization of them is forbidden, as inconsistent with the objects for which those times and festivals are observed.

2. *Self-esteem.*—*If any man think himself to be something whereas he is nothing, he deceiveth himself.* (Gal. vi. 3.) *What hast thou that thou didst not receive? If thou hast received it, why dost thou glory, as if thou hadst not received it?* (1 Cor. iv. 7.) *Take heed that ye do not your justice before men to be seen of them: otherwise ye shall not have a reward from your Father that is in heaven.* (Matt. vi. 1.) *Unless ye become as little children, ye shall not enter into the kingdom of heaven.* (Matt. xviii. 3.)

3, 4. The sins of covetousness and lust have been explained in the sixth, seventh, ninth, and tenth commandments.

Immoderate love of gain, and dishonest dealings.

4. What the sins of lust ?

Habits of lewdness in thoughts, or words, or actions.

5. What the sins of gluttony ?

Excess in eating and drinking, particularly drunkenness.

6. What the sins of anger ?

5. *Gluttony*.—Both the Old and the New Testaments furnish many denunciations against drunkenness. *Wo to you, ye that are mighty to drink wine, and strong men at drunkenness.* (Is. v. 22.) *Drunkards shall not obtain the kingdom of God.* (Gal. v. 21.) See also Luke xxi. 34 ; Rom. xiii. 13 ; Phil. iii. 19 ; 1 Cor. vi. 10 ; 1 Pet. iv. 3. Sobriety, on the other hand, is constantly required of Christians (1 Thes. v. 6, 8 ; Tit. ii. 2, 12 ; 1 Pet. v. 8) ; a sobriety, however, which is perfectly consistent with the entertainment of others, as an act of hospitality, or a means of preserving and nourishing friendship, or a demonstration of joy, or thanksgiving for some act of the divine mercy. But on such occasions we should never forget the advice of the apostle : *brethren, be sober and watch.* (1 Pet. v. 8.)

6. *Anger*.—*Let all bitterness, and anger, and indignation, and clamour, and evil speaking, be put away from you with all malice.* (Eph. iv. 31.) The reason is given by St. James : *for the anger of man worketh not the righteousness of God.* (James i. 20.) Hence, however, it does not follow that every kind of anger is sinful. When it arises from a just cause, is confined within proper bounds, and indulged for the honour of God, or

Offensive language, dissension, hatred, revenge.

7. What is revenge ?

The returning of evil for evil, real or imaginary.

8. Is revenge forbidden ?

Yes.

the benefit of our neighbour, it is not to be condemned. See instances in the Old Testament, Exod. xxxii. 19 ; Num. xxv. 7 ; 3 Kings xviii. 40 ; 1 Mac. ii. 24, and in the conduct of our Saviour himself. (Mat. xxi. 12 ; John ii. 15.)

6. *Offensive language*.—Offensive and insulting language is the usual result of passion. But our Lord tells us that, *whosoever shall say to his brother, Raca, shall be in danger of the council ; and whosoever shall say Moreh, shall be in danger of hell-fire.* (Matt. v. 22.) Words the exact import of which is unknown, but which evidently refer to language in use among the Jews under the influence of passion.
6. *Dissensions*.—*An angry man stirreth up strife, and a furious man aboundeth in transgression.* (Prov. xxix. 22.) *If ye bite and devour one another, take heed that ye be not consumed one of another.* (Gal. v. 15.)
6. *Hatred*.—In the old law it was said, *thou shalt not hate thy brother in thy heart* (Lev. xix. 17) ; in the new, *love your enemies . . . do good to them that hate you.* (Matt. v. 44.) *He that hateth his brother is in darkness.* (1 John ii. 11.) *Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.* (1 John iii. 15.)
8. *Revenge*.—*Revenge not yourselves . . . but, if thine*

9. What is the duty of the offending party?

To seek a reconciliation.

10. And of the offended?

To forgive the offence.

11. What are the sins of envy?

Dislike, rash judgments, slander, detraction, injustice.

enemy hunger, give to him to eat ; if he thirst, give to him to drink . . . be not overcome by evil, but overcome evil with good. (Rom. xii. 19-21.) He that seeketh to revenge himself shall find vengeance of the Lord . . . He hath no mercy on a man like to himself, and doth he ask forgiveness of his own sins ? (Eccl. xxviii. 1, 4.)

9. *To seek a reconciliation.*—This is enforced by our Lord, when he orders the offending party, instead of making his offering to God, *to go his way and be first reconciled to his brother, and then to come and offer his gift. (Matt. v. 24.)*10. *To forgive.*—*If ye forgive men their offences, your heavenly Father will forgive you also your offences : but, if ye will not forgive men, neither will your Father forgive you your offences. (Matt. vi. 14.)* To the question of St. Peter, whether he was to forgive as often as seven times, our Saviour replies, *I say not till seven times, but until seventy times seven times. (Matt. xviii. 22) ;* and again, *if thy brother sin against thee seven times in a day, and seven times in a day turn to thee again, saying, I repent, forgive him. (Luke xvii. 4.)*11. *Sins of envy.*—Envy is a most dangerous passion. The envious man, unless he keep a strict watch over his heart, will look with dislike on the object of his envy, and that dislike will quickly

12. What the sins of sloth ?

The neglect of duty, and indifference to salvation.

CHAP. VI.

ON PARTICIPATION IN THE SINS OF OTHERS.

1. Are we ever accountable for the sins committed by others ?

Yes : As often as we become, through our own fault, the cause or occasion of their sin.

2. How does that happen ?

When we actually command, or advise, or encourage, or provoke, or entice them to commit sin.

produce a plentiful harvest of uncharitableness in thoughts and words, and deeds. 'The first murder, that of Abel by Cain, was the work of envy. (Gen. iv. 5-8.) The fall of our first parents proceeded from the same source. *Through envy of the devil came death into the world.* (Wisd. xi. 24.)

12. *Neglect of duty.*—*Cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.* (Matt. xxv. 30.)2. *Actually.*—All such are accessories before the fact. Accessories after the fact are certainly accountable for such accession as a sin of their own : but cannot be accountable in the sight of God for a sin previously committed by others without their knowledge or concurrence, either positively or negatively.

3. And on any other occasion ?

Yes : whenever we scandalize them, that is, lead them into sin by our own bad example.

4. Are we accountable, when we do not actually influence them ?

Yes : if by neglect of our duty, we allow them to sin.

3. *Scandalize.*—*Whoso shall scandalize one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (Matt. xviii. 6.)*

PART III.

CHAP. I.

OF THE SACRAMENTS.

1. What do you mean by a sacrament ?

An external rite ordained by Christ as the visible sign of a certain invisible grace or spiritual benefit bestowed by God on the soul.

2. Does every sacrament impart such grace ?

Undoubtedly, as often as it is received with due dispositions.

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1. *The visible sign.*—A sacrament is not merely a sign or representation of a spiritual benefit, but the sign or assurance that a certain spiritual benefit is conferred. Thus, in baptism, the application of water with the appointed form of words is not only figurative of the purification of the soul, but is also to us a pledge and assurance that God actually purifies it, and makes the baptized his adopted son, and heir to the kingdom of Heaven.
 2. *With due disposition.*—Where such disposition is wanting, no grace is conferred, but the sacrament is profaned. *Whosoever shall eat this bread, or drink this chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.* (1 Cor. xi. 27.)

3. But how can that be ?

Not through any human power, but through the ordinance of Christ, who has annexed a particular grace to each particular sacrament.

4. How many sacraments are there ?

Seven, baptism, confirmation, holy eucharist, penance, extreme unction, holy order, and matrimony.

3. *Through the ordinance of Christ.*—As Christ divides his graces to each one as he pleases, so he bestows them through what channel he pleases. Now it has pleased him to annex certain graces to certain rites : and the benefit to us is, that we are thus enabled to judge whether the grace has been received or not. The child is baptized : we know then that he is become a Christian, and possesses all the rights of a Christian in the sight of God. But how could we know this without baptism, or some other outward sign of divine institution ?

Seven.—Of the seven sacraments five are common to all. For, by baptism we are spiritually born again ; by confirmation our weakness is strengthened ; by the eucharist we are fed with the bread which comes down from Heaven : penance restores the soul from sickness to health, and extreme unction prepares it for its departure to another world. Of the remaining two, holy order supplies the church with ministers, and matrimony sanctifies the state of marriage. Thus has our blessed Lord, by the institution of the sacraments, provided for all our wants in our passage through life. The sacraments are the fountains of the Saviour, at which the Christian is to slake his thirst during his earthly pilgrimage, the

BAPTISM.

1. What is baptism ?

A sacrament by which men are cleansed from sin both original and actual, and made members of the Church of Christ, adopted children of God, and heirs to the kingdom of heaven.

2. What is exacted from the catechumen, or person to be baptized, previously to his baptism ?

That he renounce the devil, his works, and his pomps.

sources by Divine appointment, whence he is to draw the waters of life eternal. *If any man thirst, he says, let him come to me and drink.* (John vii. 37.) *He that shall drink of the water that I shall give him, shall not thirst for ever. It shall become in him a fountain of water springing up into everlasting life.* (Ibid. iv. 13.)

1. *Cleansed from sin.*—*God hath saved us, not by the works of justice which we have done, but according to his mercy, by the laver of regeneration, and the renovation of the Holy Ghost, whom he hath poured forth abundantly upon us through Jesus Christ our Saviour, that, being justified by his grace, we may be heirs, according to hope, of life everlasting.* (Tit. iii. 5.)2. *The Catechumen.*—This word, which means a person under instruction, was the name originally given to converts from Judaism and Paganism, before their baptism : immediately after baptism they were distinguished by the name of neophytes, as newly implanted in the church.

3. How is baptism administered ?

By the application of water to the body, accompanied with a set form of words.

The catechumen then was compelled to make a solemn renunciation of the devil and his works and pomps, that is, of the sinful practices and the false worship of the age. These things, to which he had been habituated from his infancy, were incompatible with that belief and that holiness of life, which the profession of Christianity imported : and therefore it was that he was required to renounce them publicly and in the most emphatic language, before he could be admitted to the grace of baptism.

The same form of renunciation has been continued to the present day, and every Christian should constantly keep before his eyes the compact which at his baptism he made with his God. Unless he keep his baptismal vows, he must forfeit the benefit of his baptism.

3. *The application of water.*—There are three ways by which water may be applied, dipping, pouring, and sprinkling ; and each of these ways has been denominated baptism in Scripture. Compare Eccus., xxiv. 25 or 30, with Numbers, xix. 11, 17, 19. See also Dan. iv. 30 ; Mark vii. 4–8 ; Luke xi. 38 ; Heb. ix. 10. In warm countries, in which bathing was of almost daily usage, we find that the baptism of adults by immersion, or dipping, was a very common, but not an universal, practice (see St. Cyp. in epis. ad Mag.) : from those countries it passed into the colder climates of the north, and was in general use, as long as the baptism of adults was continued.

With respect to the baptism of infants, the English Church, in Catholic times, admitted of bap-

4. How is the water applied ?

Usually at present by pouring it on the head.

5. What is the form of words ?

The form ordained by Christ : " I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." (*Matt. xxix. 19.*)

6. Who is the minister of baptism ?

Ordinarily a priest or deacon : but in a case of necessity, any man or woman may, and ought to administer it.

tism by sprinkling in the two cases of lay and conditional baptism : but when the sacrament was regularly administered in the church, a total or partial dipping was required. Thus it was till the seventeenth century, when the missionaries, having to baptize in private houses, adopted, probably for convenience, the practice of affusion or pouring, which was prescribed in the Roman ritual, and which is still in use amongst us.

5. *In the name.*—As Peter said to the lame man at the gate of the temple, *In the name of Jesus Christ of Nazareth, rise up and walk* (Acts iii. 6), so the minister baptizes *in the name* of the Father, and of the Son, and of the Holy Ghost. In both instances the meaning is the same. In the first the cure was effected by the invisible power of Jesus, whom the apostle invoked : in the second the grace of baptism is conferred by the invisible agency of the holy Trinity, whom the minister invokes.6. *Any man or woman.*—It is probable that Ananias, who baptized St. Paul, (Acts ix.) was a layman. But, whether he were or not, the validity of bap-

7. For what purpose were so many ceremonies used in baptism ?

To impress on the mind of the convert the importance and the object of the sacrament.

8. What were the dispositions required from him ?

Faith and repentance.

9. Is infant baptism valid ?

tism administered by laymen was never disputed in the ancient Church. But, to render it lawful, two things are required, 1^o the absence of the ordinary minister, 2^o the danger of death on the part of the person to be baptized.

7. *Ceremonies of baptism.*—These ceremonies, which alluded either to the state of the pagan before, or to the duties of the Christian after, baptism, were originally performed, some of them during the instruction of the catechumen, and some during the administration of the sacrament. Some modern sects have the presumption to reject them all, under the pretence that they are useless and superstitious. The Anglican Church has retained the renunciation of the devil, and of course the attendance of sponsors to make that renunciation in the name of the child. We Catholics have preserved the ancient ritual. Other Churches betray the newness of their origin by the newness of their service. It is our pride to practise the ceremonies practised by our fathers: we respect them as established by the founders of Christianity, and we cherish them as evidences of our descent from its first professors.

9. *Infant baptism.*—On infant baptism two things may be noticed: 1^o that the Anglican Church, and most other Reformed Churches, whilst they

Certainly ; infant baptism has always been reputed valid, and always practised in the Church.

10. What is the office of the God-father and God-mother ?

To answer in place of the infant.

11. What is their duty ?

reject the authority of tradition, and pronounce the Scripture alone the rule of faith, still retain the practice of infant baptism ; though that practice is nowhere sanctioned in Scripture, and can be defended only by appealing to tradition : 2^o that the anabaptists reject it entirely on the ground that infants, being incapable of actual faith, are incapable of receiving the grace of baptism. But, like many other readers of Scripture, they have fallen into the common mistake of applying to all men in general, what ought to be understood of one class only. When our Saviour said, *He that believeth, and is baptized, shall be saved, but he that believeth not shall be condemned* (Matt. xvi. 16,) he was speaking, not of the children of Christian parents, who would be brought up in the Christian faith, but of the unbelievers, to whom the apostles were sent, and who of course were not to be admitted to baptism before they professed their belief in Christ.

10. *God-fathers and God-mothers.*—These have succeeded to those Christians who, when an adult desired baptism, were appointed to aid him with advice during the time of his probation, and to bear testimony in his favour when he came to the font. At infant baptism no such offices were requisite : but the god-father and god-mother answered for the child who was unable to answer

To attend to his religious education, as far as circumstances may require, and will admit.

CONFIRMATION.

1. What is confirmation ?

A sacrament through which we receive the

for himself, and undertook to perform for him the part of spiritual parents, if his natural parents should not live, or should neglect to instruct him in the doctrines and practices of his religion.

Here the natural parents themselves should be admonished to look upon their child with a feeling of reverence after baptism. He is no longer the same being. They receive him back from the font *a new creature in Christ.* (2 Cor. v. 17.) He is now clothed with holiness, adopted by God for his son, made their brother in Christ, and co-heir with them to everlasting happiness. He is restored to them by God with a charge to bring him up in a manner befitting his new titles, and his high dignity. Woe then to them, if they neglect this sacred duty ; and double woe, if afterwards, by word or example, they prove the cause of his falling from his baptismal innocence, and of forfeiting the benefits conferred upon him in baptism.

1. *Confirmation.*—The Samaritans had received the word of God . . . but were only baptized in the name of the Lord Jesus . . . Then they (Peter and John) laid their hands upon them, and they received the Holy Ghost. . . . by the imposition of the hands of the apostles the Holy Ghost was given. (Acts viii. 14, 16, 18.) It is certain from historical records, that what the apostles then did, the bishops in

Holy Ghost, to enable us to conquer temptation to sin, and to support persecution for the name of Christ.

every age from that time to the present day, have continued to do, and for the same purpose, that is, *to give the Holy Ghost*. Hence there cannot be a doubt that confirmation is an apostolical tradition. But is there, some one may say, any evidence that it was instituted by Christ? There is no positive evidence from the gospels: but the silence of the Gospels is no proof, as they are not a full and complete record of the words and actions of our Saviour. (John xxi. 25.) Let, however, any man consider the text quoted above, the nature and object of the ceremony, and the supernatural effect which it produced, and he will be compelled to conclude that the apostles adopted it, either in obedience to the express injunction of their divine Master, or at the suggestion of that Holy Spirit, whom he had sent *to teach them all things, and to bring all things to their mind, whatsoever he had said to them*. (John xiv. 26.)

To enable us.—Confirmation completes what is begun in baptism. In baptism we enrol ourselves under the banners of Christ: in confirmation we receive strength to fight with courage the battles of our leader. Hence, in the first ages of our holy faith, when the new Christian might at any moment be summoned before the tribunal of the persecutor, he was led straightways from the font to the bishop to receive confirmation: and afterwards, when, in consequence of the conversion of the several nations, infant had, in a great measure, superseded adult baptism, the same discipline was, with the necessary modifications, ob-

2. Who is the ordinary minister of this sacrament ?

A bishop only.

3. How does he administer it ?

By the imposition of hands with prayer, and the unction of the forehead accompanied with a set form of words.

4. What is that form ?

I sign thee with the sign of the Cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

served in many countries. Thus, in England, till the Reformation, the parents were obliged, under ecclesiastical censures, to bring their child for confirmation on the first occasion, when the bishop came within seven miles of their dwelling.

It was also a law in the English Catholic Church, that no unconfirmed person should be admitted to the sacrament of the body and blood of Jesus Christ, unless he were on his death-bed, or could assign a reasonable cause why he had not been confirmed.

2. *A bishop only.*—Such has been the general practice of the Church, founded on the example of the apostles. The Samaritans had been converted and baptized by Philip the deacon ; but to confirm them Peter and John were despatched to Samaria from Jerusalem. (Acts viii. 14.)
4. *I sign thee.*—At the close of this sacred rite, the bishop gently taps with his fingers the cheek of the person confirmed ; which was originally instituted to forewarn the neophyte that, like his master, he must expect to be buffeted and scorned by the enemies of his holy religion.

THE HOLY EUCHARIST.

1. What is the holy Eucharist ?

The body and blood of our Saviour Jesus

He who is about to be confirmed, should recollect, that at his baptism he was unconscious of the blessing which he then received, ignorant of the obligations which he then contracted. But now he is fully aware of the covenant made with him by God : and by asking for confirmation that he may be able to fulfil it, he openly admits and ratifies his baptismal engagements at the foot of the altar, and in the presence of his brethren.

1. *The body and blood.*—That our blessed Lord, at his last supper, took bread and wine into his hands, blessed them successively, and gave them to his apostles, saying of the bread, *This is my body*, and of the wine, *This is my blood*, is too manifest from Scripture to admit of dispute : but the real signification of these his words has been for three centuries a subject of controversy between Catholics and Protestants. The Protestant, arguing from the appearance of the elements to the meaning of the words, contends that, as there is no *visible* change in the bread and wine, the words must be taken in some figurative sense : the Catholic arguing from the literal meaning of the words to the real state of the elements, contends that, as the meaning is obvious and positive, the bread and wine must have undergone some *invisible* change. He asks if such a change is impossible, and bids us look at him who utters these mysterious words. Who is he ? To judge from our senses, he is, indeed, a mere man like ourselves. To-day he is sitting at table with his

Christ, under the outward appearances of bread and wine.

disciples, to-morrow we shall see him in the agonies of death, hanging like a malefactor on the cross. But what says our faith? That he is not only man, but God; that God who inhabiteth eternity, who by a single word called the universe into existence, whose will all things must obey. Will you then dispute the power of this God to work a change in the bread and wine, unless it be perceptible to your senses? Dare you give to him the lie, by denying that to be his body and blood, which he has declared to be so? The men of Capernaum did this, when they exclaimed, *How can this man give us his flesh to eat? It is a hard saying, and who can hear it?* (John vi. 60.) But then the men of Capernaum took him for a mere man: you believe that he is your God.

Hence it appears that the real point in dispute between the parties regards the *power* of God. Unless you deny that it is possible for him so to change the substance of the elements that Christ might say of them literally and with truth that they were his body and blood, or maintain that, if such change was wrought, it must of necessity fall under the cognizance of the senses, it will follow that you are bound to admit with the Catholic, the conversion of the elements into the body and blood of Christ. The Scripture says, It is his body and his blood: who that believes the Scripture, will dare to say, it is not his body, it is not his blood?

To escape from the difficulty, some theologians have sought shelter behind certain expressions of our Saviour, which they call *parallel passages*, because in them the verb *to be* has reference to a

2. What proof have you of this ?

The express words of our blessed Saviour, who at his last supper said of the bread "this

figurative meaning. But this is a miserable subterfuge. The most important in our Saviour's words, at the supper, is the demonstrative pronoun *this* ; *this*, which I hold in my hand, *is my body*. He has, indeed, said, I am *the* door, I am *the* vine : but when did he lay his hand on a door or a vine, and say, *this* door, or *this* vine am I.

There cannot be a doubt that the apostles would teach the real meaning of these words to their disciples. Now we have fortunately the means of ascertaining what was the belief of the Christians about half a century after the death of St. John, from the apology of Justin Martyr, which has been mentioned already. It was his object to describe the acknowledged doctrines and practices of the converts, and to place them in the most favourable light before the eyes of his infidel sovereign. Now, if the eucharist had been considered nothing more than a figure, most certainly he would have said so at once : for there could be no need of concealment, where there was nothing which might be thought singular or unintelligible. But of the figurative doctrine he appears never to have heard. He states openly that the consecrated elements are the body and blood of Christ, and accounts for the belief of a doctrine so extraordinary and startling, because it was the doctrine of our Lord at his last supper. The following are his words :

" With us this food is called the eucharist, of which it is not allowed that any other man should partake but he, who believes in the truth of our doctrines, and who has been washed in

is my body," and of the wine "this is my blood." (*Matt.* xvi. 26; *Mark* xiv. 24; *Luke* xxii. 19; *1 Cor.* xi. 24.)

3. What inference do you draw from these words?

That Christ at the same time changed by his Almighty power the substance of the bread and wine into his body and blood.

the laver for the remission of sins and for a new birth, and who lives according to the precepts which Christ has left us. For we do not receive these things as common bread and common drink; but in the same manner as our Saviour Jesus Christ, becoming incarnate through the word of God, had flesh and blood for our salvation, so have we been taught that the food, with which by transmutation our flesh and blood are nourished, is, after it has been blessed by the prayer of the word that comes from him, the body and blood of him, the same incarnate Jesus. For the apostles, in the commentaries, written by them and called gospels, have delivered to us that they were so commanded to do by Jesus, when taking the bread, and having blessed it, he said, do this in remembrance of me: this is my body; and in like manner taking the chalice, having blessed it, he said, this is my blood: and distributed it among them only."—Just. Mart. 97. Assuredly, if the Catholic doctrine be false, the error must have introduced itself among Christians before that race of men, who had been instructed by the apostles, had become entirely extinct.

3. *Changed the substance.*—Hence this change has, with great propriety, been called transubstantiation: a word introduced to distinguish the real

4. Why did he leave us his body and blood in this sacrament?

That we might receive it in memory of his death for our redemption.

5. What benefit is derieved from it?

"In this holy banquet Christ is received, the soul is filled with grace, and a pledge is given to us of future glory."

doctrines of the Catholic Church from the heterodox opinions of successive innovators. The word, indeed, is of more recent origin; but the doctrine designated by it is as ancient as Christianity. "Learn," says St. Cyril of Jerusalem, (Catech. Myst. iv.) "that the bread which we see, though to the taste it be bread, is nevertheless not bread, but the body of Christ; and that the wine which we see, though to the taste it be wine, is nevertheless not wine, but the blood of Christ." (See also pp. 281-289 ed. Oxon.) It would be difficult to express the doctrine of transubstantiation in clearer terms.

4. *In Memory.*—*This do ye in remembrance of me. (Luke xxii. 19.) This do ye, as often as ye drink it, in remembrance of me. As often as ye shall eat this bread, and drink this cup, ye shall announce the death of the Lord till he come. (1 Cor. xi. 24, 26.)*
5. *What benefit.*—*I am the living bread which came down from Heaven: if any man shall eat of this bread, he shall live for ever. He that eateth my flesh and drinketh my blood, abideth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. He that eateth this bread shall live for ever. (John vi. 51, 52, 57, 59.)*

6. How should we be prepared to receive it on the part of the body ?

Out of reverence to the sacrament we should be fasting from midnight.

7. And how on the part of the soul ?

We should be free from grievous sin ; for, to receive in sin, is to receive unworthily.

8. Is to receive unworthily a great evil ?

Yes ; for " he that eateth or drinketh unworthily, shall be guilty of the body and of the blood of the Lord. He eateth and drinketh judgment to himself." (1 Cor. xi. 27, 29.)

9. What then must the sinner do, that he may receive worthily ?

He must seek the pardon of his sins through the sacrament of penance.

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6. *Fasting from midnight.*—It was not so from the beginning : for, as our Saviour instituted this sacrament *on the night on which he was betrayed* (1 Cor. xi. 23), the first disciples celebrated it also in the evening. This, however, led to the abuses so severely reprehended by St. Paul (Ibid. 21-34.) It was probably to avoid them that we find the Christians, before the end of the first century, holding their meetings in the morning before sunrise, and receiving the sacrament fasting. The old custom of evening communion was, however, continued for some time in certain places, but was put down by repeated prohibitions of councils ; and we learn from St. Augustine, that in his time the discipline of communicating fasting was universal in the Church. (Epist. 118.)

PENANCE.

1. What is the sacrament of penance ?

A sacrament by which the repentant sinner obtains the pardon of sins committed after baptism.

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1. *Sins after baptism.*—All the first Christians were converts from Judaism or Paganism, who, being instructed by the apostles, had received the sacrament of baptism, and in that sacrament the remission of their former sins. They were of the number of those, of whom our blessed Lord had said, *He that believeth and is baptized, shall be saved.* (Mark xvi. 16.)

It is plain, that for this blessing they were indebted, not to their own merits, but to the mercy of God. *Not by works of justice which we have done, but according to his mercy, God hath saved us by the laver of regeneration, and renovation of the Holy Ghost.* (Tit. iii. 5.) Hence it is that St. Paul, in his epistles to such Christians, continually reminds them that they have been justified, not by the works which they had done whilst they were Jews or Pagans, but by faith in Christ, which had brought them to the grace of baptism. This is the true meaning of justification by faith, and not by works. *They had thus been justified by the grace of God, and made heirs according to hope of eternal life.* (Tit. iii. 7.)

Hence, moreover, we may learn in what sense they were said to have been *saved* by the justification received in baptism. They had been taken out of the great mass of sinners, and placed amongst those who were heirs to eternal life: not heirs in actual possession, but *heirs according to hope.*

2. What is required for this sacrament ?

Contrition, confession, and satisfaction on

Still it was possible that they might forfeit their inheritance. They *would* forfeit it, if they relapsed into the sinful practices of their former life. Some did actually relapse, and *walk so as to be enemies of the cross of Christ, whose end would be destruction.* (Phil. iii. 18.)

Now these men had already obtained in baptism the remission of their sins committed before baptism. Could they be baptized again to obtain the remission of the sins committed after baptism ? No ; *for it was impossible for those who had once been enlightened, who had tasted the heavenly gift, and who had been made partakers of the Holy Ghost, if they then fell away, to be renewed (baptized) again unto repentance : having crucified again the son of God, and made a mockery of him.* (Heb. vi. 4, 6.) *It had been better for them not to have known the way of righteousness, than, after they had known it, to turn back from the holy commandment delivered unto them.* (2 Pet. ii. 21.) Were they then to despair of pardon ? Certainly not ; for, notwithstanding the severity of these warnings, they were still reminded that, *If any man sin, we have an advocate with the Father, Jesus Christ the just, who is a propitiation for our sins ; and not for our sins only, but for those of the whole world.* (John xi. 12.)

How, then, without a second baptism, was the sinner to be reconciled a second time with God ? To this most important question—and the remark will probably surprise the man who looks upon the Scripture as the sole and sufficient rule for all Christians—the inspired writings return no satis-

the part of the penitent, and absolution on the part of the minister.

3. But how can man forgive sin ?

factory answer. They repeatedly speak of the first reconciliation in baptism, but scarcely ever allude to reconciliation after that baptism. For the manner of that there is no instruction in Scripture. For it we must have recourse to the practice of the Catholic Church in the more early ages ; which practice, as it prevailed universally, must have been founded on the principles taught by the apostles. From it we learn that the second reconciliation required a longer and more laborious trial than the first. Of the *Jew or Pagan*, it was required that he should believe, renounce his sins, and be baptized ; but the offending *Christian* was excluded from the communion of the body and blood of Christ—was called upon to confess his sins—was made to suffer a long course of humiliation and self-denial, and then to pray for absolution, which was often deferred till the approach of death. By such absolution he was reconciled through the sacrament of penance.

We indeed, who have been baptized in infancy, could not have committed any actual sin to be forgiven in baptism : but like them we were made in baptism heirs of heaven, and like them may after baptism forfeit that inheritance by sin. If such be our misfortune, there remains to us no other resource than that which was left to them. We must seek forgiveness through the same sacrament of penance.

3. *Forgive sin.*—In the gospels we find our Saviour forgiving sins in the character of *the son of man*, and when his power was disputed, proving its ex-

As man he cannot: but as the minister of Christ he can: for Christ has said, "whose sins ye forgive, they are forgiven." (*John xx. 23.*)

4. Can then the minister of the sacrament forgive sin at his pleasure?

No: the efficacy of the absolution pronounced by him, will depend on the disposition of the sinner.

5. What is the disposition required on the part of the sinner?

In the first place, contrition, or sorrow of heart for sin committed, with a firm purpose of amendment.

6. Is such sorrow absolutely necessary?

istence by a miracle. (*Matt. ix. 6.*) This same office after his resurrection he conferred on his apostles. *Peace be to you. As the Father hath sent me, I also send you. Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven to them, and whose sins ye shall retain, they are retained.* (*John xx. 21-23.*) The Scripture, indeed, does not inform us, whether this office was meant to expire with the apostles, or to descend to their successors—an additional proof that the Scripture could not be meant as our sole and sufficient rule—but that it did so descend, is proved both by the very necessity of the thing, and the testimony of all Christian antiquity, that by the apostles it was communicated to those whom they ordained to the ministry, and by those to others; and thus from generation to generation down to the present day.

6. *His whole heart.*—*When thou shalt seek the Lord thy God, thou shalt find him; yet so, if thou seek*

So necessary, that without it confession and satisfaction are of no avail. The sinner must "turn to God with his whole heart. (*Joel* ii. 11.)

7. On what should this sorrow be grounded ?

On these two considerations chiefly, that sin is an offence to God, and an injury to ourselves—an offence to him, whom we are bound to love as our God, and to serve as our Lord ; and an injury to ourselves, because by sin we forfeit heaven, and deserve hell.

8. Why must this sorrow be accompanied with a resolution of amendment ?

Because our sorrow cannot be real, unless we resolve to abstain from that for which we are sorry.

9. What will be the consequence of such resolution ?

We shall carefully shun all places, companies, entertainments, and occasions, which are likely to lead us into sin.

10. What is meant by confession ?

him with all thy heart, and all the affliction of thy soul. (Duet. iv. 29.)

7. *Injury to ourselves.—Be not afraid of them, who kill the body, and after that have no more that they can do. But I will show you whom ye shall fear. Fear ye him who, after he hath killed, hath power to cast into hell. Yea, I say to you, fear ye him. (Luke xii. 4, 5.)*

8. *Amendment.—See Ephesians iv. 22–32.*

10. *Confession.—A slight acquaintance with the books of the New Testament will suffice to show, that the writers had no intention of defining in*

To accuse ourselves of all our more grievous sins to a priest lawfully appointed.

them the doctrines, or of regulating the practices, of the Christian religion. They presuppose in their readers a knowledge of both the one and the other. Hence, if they mention such practices, it is only incidentally, and without any full or minute description; so that on the present subject of confession, though there is much to persuade us that it was of divine institution, yet that doctrine is nowhere expressly recorded. It appears to be included in the power given to the apostles of forgiving or retaining sins: for, how could they exercise that office in a rational manner, without a knowledge of the spiritual state of the applicant, or obtain such knowledge but from his free confession of his sins. To it St. Paul appears to allude, when writing to the Corinthians, he says, *God has given to us the ministry of reconciliation . . . he has placed in us the word of reconciliation . . . for Christ we beseech you, be ye reconciled to God.* (2 Cor. v. 18–20.) Where it may be remarked that he is writing to persons who had already been baptized, and exhorts them to make use of the ministry of reconciliation entrusted to the apostles, which in their case can refer only to the pardon of sins committed after baptism. In like manner St. John says, *if we confess our sins, he is faithful and just to forgive us our sins:* (1 John i. 9.) where the confession of which he speaks is one, in virtue of which God is bound in faith and justice to grant forgiveness. Moreover St. James writes, *confess therefore, your sins one to another, and pray for one another, that ye may be saved:* (James v. 16.) which passage many of the ancient fathers explain of confession

11. But, if a person wilfully conceal any such sin?

He lies to the Holy Ghost, and makes his confession of no avail.

12. How are we to recollect our sins for confession?

to a priest, because it is connected with the preceding verses, in which the sick man is told to call in the priests of the Church, to be anointed by them, and prayed for by them.

Still, it may be objected that there is nothing positive in these passages, and that the confession there mentioned may be a general acknowledgment of sinfulness, or a private confession to God, or a public confession in presence of the congregation. To decide the question, therefore, let us see what was the practice established by the apostles; and of that there can be no doubt, when we find in the most ancient Christian documents, that confession to priests, sometimes in private, sometimes in public, universally prevailed. Undoubtedly a practice, so humbling to human pride as that of confession, could never have been introduced and propagated throughout the whole church, on any authority less than the authority of the apostles.

11. *He lies, &c.*—This is a sacrilegious attempt at deception, and renders the confession of no avail; for it would be folly to expect to obtain the remission of one sin by the commission of another. What, then, is the consequence? The obligation of confessing the concealed sin remains, and with it that of confessing the concealment also. *Be not ashamed to say the truth for thy soul; for there is a shame which bringeth sin, and there is a shame which bringeth glory and grace.* (Eccles. iv. 25.)

We should previously examine our conscience by the ten commandments, and the seven deadly sins.

13. What is satisfaction ?

The performance of the good works enjoined as penance by the priest to whom we confess.

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- 13. Satisfaction.**—According to the doctrine of the ancient Church, as has been observed already, the convert to Christianity was freed at once by his baptism from all sin, and all punishment of sin ; but if he afterwards relapsed into the vices which he had abjured, he was subjected to a long course of penance, partly in satisfaction to God, for the breach of his vows of fidelity to Him, and partly in satisfaction to the Church for the scandal which he had given to it. As long as Christians formed a persecuted sect in the Roman empire, this discipline was strictly upheld ; but in later ages it was found necessary to abandon it, and only a portion of it remains in the satisfaction still enjoined by the priest in the sacrament of penance. Much has been said even against this, by Protestant writers ; but examination will show, that the texts to which they appeal, refer to the gratuitous justification imparted in baptism ; and it will be difficult to persuade any reasonable man, that the sinner who voluntarily punishes his sin, can displease God, or offer an injury to Christ, while he admits, at the same time, that his own satisfaction can be of no avail, independently of the satisfaction of Christ. (Conc. Trid. Sess. xiv. c. 8.) As well might it be said that prayer for mercy is injurious to the mercy of God, or to the atonement offered by our Saviour.

14. What is an indulgence ?

A spiritual benefit offered to persons who have repented of their sins.

15. What is that benefit ?

A relaxation of the temporal punishment to which they may still be liable on account of their offences.

16. On what conditions ?

On condition of true repentance, and the performance of certain works of piety or charity.

17. It is often said that an indulgence is a license to sin.

And as often said falsely : for our doctrine is, that no power on earth can give a license to sin.

18. But is not a pardon for sin beforehand equivalent to a license to sin ?

17. *An Indulgence.*—Indulgences grew out of the discipline just mentioned. In every case the bishops were accustomed to mitigate the rigour, or abridge the duration of the penitential course, as circumstances appeared to them to require. Both in the imposition, and the relaxation of such penance, they had the same object in view, the benefit of the sinner—that *his spirit might be saved in the day of the Lord Jesus Christ.* (1 Cor. v. 5); and in both they believed themselves to be justified by the promise of our Saviour, that *whatsoever they should bind on earth, should be bound also in heaven ; and whatsoever they should loose on earth, should be loosed also in heaven.*—(Matt. xviii. 18.)

18. *Temporal punishment.*—We have many instances in holy writ of temporal punishment inflicted after

Yes: but an indulgence is not a pardon for sin beforehand: it has no concern whatsoever with the pardon of sin: it is confined to the temporal punishment which may be due after the guilt has been remitted.

the guilt of sin had been remitted, and the sinner had been reconciled with his God: in the expulsion of our first parents from Paradise, and their death which followed (Gen. iii.); in the refusal to allow Moses and Aaron to enter the land of promise, on account of their behaviour at the waters of contradiction (Num. xx. 12, 24—Deut. xxxii. 49;) in the punishment of the murmurers in the wilderness, who, though they *had been forgiven according to the word of Moses* (Num. xiv. 20), were condemned nevertheless to die, before they should reach the land of Canaan (Ibid. 28, 33); in the fate of the child of David, who was taken from him by death, and in the other evils inflicted on that monarch, in consequence of his sin of adultery, though that sin had, on his repentance, been previously forgiven. (See 2 Kings xii.)

18. *Pardon for sin.*—Nothing can be more unfair than the reiterated misrepresentations of Protestant writers on this subject, founded on the false acceptation of an ambiguous Latin phrase, in which the remission of sin means, of the punishment due to sin; in the same manner as we say in English, that a king has pardoned treason, when he has remitted on certain conditions the penalties of treason. Every grant of indulgence requires in express terms, as a previous condition, true repentance, and the performance of all that is necessary for the forgiveness of the guilt of sin: so that, in fact, instead of being an encouragement

19. But is not the remission of such punishment an encouragement to sin?

Most certainly not, when the condition is true repentance: otherwise God would encourage sin by promising exemption from eternal punishment to the repentant sinner.

EXTREME UNCTION.

1. What is extreme unction?

A sacrament ordained for the benefit of those who are dangerously sick.

2. In what manner is it administered?

In the manner described by St. James (v. 14.) "is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord."

to sin, as it is misrepresented, it proves to those, who avail themselves of it, a powerful incentive to virtue and religion.

2. *Described by St. James.*—That Luther should reject this sacrament, is not surprising. He did not admit the authenticity of the epistle. But how can those be justified, who reject the sacrament whilst they admit the authenticity of the epistle? They say, that the passage applies only to men, who in the apostolic age possessed the gift of miracles, and that it prescribes the manner in which such persons should exercise that gift in the restoration of the sick to health. But on what is this fancy founded? On no authority whatsoever. It has no other ground than the necessity of alleging something in excuse of that which is inexcusable.

3. And what are its effects ?

They are also declared by the same apostle. "The prayer of faith shall save the sick man, and the Lord will raise him up, and, if he be in sins, they shall be forgiven him."

HOLY ORDER.

1. What is holy order ?

A sacrament by which bishops, priests, and others are ordained to the ministry of the

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1. *Holy order*.—From a few scattered notices in the inspired writers we gather, that our blessed Lord appointed his apostles to spread his religion and worship through the world: that they appointed others to aid them in this great work, ordaining such persons with fasting, prayer, and imposition of hands; and that this ordination conferred on the ordained certain spiritual graces adapted to their respective duties. *As the Father hath sent me, I also send you.* (John xx. 21.) *Let a man so account of us, as of ministers of Christ, and the dispensers of the mysteries of God.* (1 Cor. iv. 1.) *He gave some apostles and some prophets, and other some evangelists, and other some pastors and teachers . . . that henceforth we be no more children, tossed to and fro with every wind of doctrine.* (Eph. iv. 11, 14.) *Stir up the grace of God, which is in thee by the imposition of my hands.* (2 Tim. i. 6.) *Neglect not the grace that is in thee, which was given to thee by prophecy, with the imposition of the hands of the priesthood.* (1 Tim. iv. 14.) But of the constitution of the Christian hierarchy, or of the exact form of ordination, not one of the tracts of the New Testament contains any detailed ac-

altar, and receive grace to perform their respective duties.

OF MATRIMONY.

1. What is the sacrament of matrimony?

A sacrament by which the marriage covenant is sanctified and blessed, and the parties receive grace to fulfil the duties of the married state.

count : for information on these subjects, we must have recourse to the most ancient ecclesiastical historians ; and, when we find in their pages the same gradation of office and authority in the sacred ministry, which still prevails in the Catholic Church, described as existing in every particular Church, the only conclusion which we can rationally draw from such antiquity and universality, is, that it was established by the apostles themselves in conformity with the will of their heavenly Master. No other authority could have established it *everywhere*.

1. *Marriage covenant.* — At first, marriage was a natural contract, by which a man and a woman, being at full liberty, pledged reciprocally their faith to each other : since the establishment of civil laws, it is moreover a civil contract, which, to have any civil effect, must be concluded after the manner prescribed by the civil law : and lastly, our blessed Lord made it a sacramental contract, which, to have any sacramental effect, must be made after the manner prescribed by the laws of the Church.

2. Can the marriage covenant be dissolved by human authority?

No: for our Saviour has said, "what God hath joined together, let no man put assunder." (Matt. xix. 6.)

2. Be dissolved.—Our Lord has indeed allowed divorce from cohabitation in the case of adultery by either party (Matt. v. 23; xix. 9); but the bond of marriage still exists, and will exist, till an end be put to it by death. *Whosoever shall put away his wife, and marry another, committeth adultery against her; and if the wife shall put away her husband, and be married to another, she committeth adultery.* (Mark x. 11, 12.) *Every one that putteth away his wife, and marrieth another, committeth adultery.* (Luke xvi. 18.) *A woman that hath a husband, whilst her husband liveth, is bound to the law. She shall be called an adulteress, if she be with another man.* (Rom. vii. 23.)

For more than a century back, the English parliament, and, almost since the adoption of the federal constitution, the different state legislatures, in this country, have occasionally passed bills of divorce in particular cases; the effect of which is, not to dissolve the bond of matrimony in the sight of God—that is beyond the power of any human authority—but to deprive the existing contract of all civil effect, and to place the persons so divorced, with respect to civil consequences, in the same situation, as if they were actually unmarried. But they are still married in conscience, and cannot in that respect avail themselves of the liberty which the law may allow to them.

Hence parties, about to contract marriage, should be aware that they are in danger of bind-

3. What are the chief duties of married persons?

To love one another; to bear with one another; and to join in bringing up their children in the faith of Christ, and the practice of religion.

CHAP. II.

OF PRAYER.

1. What is prayer?

The raising up of the mind and heart to God.

2. What are the chief objects of prayer?

ing themselves to a state of misery for life, unless the object of their choice possess at least the following qualifications: *compatibility of temper, goodness of moral character, and conformity in religion*: for, experience has shewn that, where any one of these three is wanting, the married state frequently becomes a constant source of discomfort and woe.

3. *Chief duties.*—The duties of married persons are repeatedly noticed in the scriptures. See (1 Cor. vii. 3; Col. iii. 18; Eph. v. 22; 1 Pet. iii. 1.)
1. *Prayer.*—Christ commanded his disciples to pray (Matt. xxvi. 41);—taught them how to pray (Matt. xvi. 9); and gave them the example, particularly by his prayer after the last supper (John xvii), and during his agony in the garden. (Matt. xxvi. 29; Luke xxii. 42.)

To worship our Creator, to express our gratitude for his blessings to us, to implore mercy and favours, and to solicit deliverance from present, and protection from future evils.

3. In what manner ought we to pray ?

With attention and devotion.

4. What is meant by praying with attention ?

To attend to the meaning of the prayers which we utter.

5. What by praying with devotion ?

To excite in our hearts the feelings expressed by our words.

6. What is prayer without attention and devotion ?

A mockery rather than prayer.

7. Why do you begin your prayers with the sign of the cross ?

5. *Feelings expressed by our words.*—It is in the feelings that prayer essentially consists. Religious feelings habitually entertained are a continual prayer. To aid us in awakening such feelings certain forms of prayer have been devised, to be committed to memory, or to be read from books. But we must always remember that a mere repetition of words is not prayer : to make it such, our feelings ought to correspond ; not that it is always possible to avoid on these occasions distraction of mind ; but, if that distraction is involuntary, it cannot destroy the intention of him who prays, nor offend that Almighty Being, to whom the prayer is addressed.

6. *A mockery.*—*This people honour me with their lips, but their hearts are far from me. (Matt. xv. 8.)*

To profess my belief in the incarnation and death of our Saviour.

8. Why do you say at the same time, "in the name of the Father, and of the Son, and of the Holy Ghost" ?

To remind me that I was baptized in the name of the most holy Trinity.

7. *Sign of the cross.*—To the Jews the cross of Christ was a *scandal*, to the Gentiles a *folly* : but the Christians considered it, with St. Paul, *the power of God and the wisdom of God*. (1 Cor. i. 23, 24.) Hence arose among them the practice, which in the early age of Tertullian was ascribed to apostolic institution, of making on almost every occasion the sign of the cross. "Whithersoever," he says, "we move, or are borne, whether it be that we come in or go out, that we dress to remain at home, or to go abroad ; in the bath, at table, on the introduction of lights, when we retire to our beds or to our seats, in a word, whatsoever may be our occupation, we mark our foreheads with the sign of the cross."—De Cor. p. 102.

8. *To remind me.*—In ancient times, when men were often baptized at an adult age, the union of this invocation with the sign of the cross, could not fail to remind them that by belief in the death of Christ, and regeneration in the name of the blessed Trinity, they had become *children of God*. (Gall. iii. 26, 7.) Such reminiscence was calculated to inspire them at their prayer with confidence in him, who had thus adopted them for his children ; and the same ceremony ought to have the same effect on us, who have participated in the same blessing.

9. Why does the Church generally end her prayers with the words, "through Jesus Christ our Lord"?

Because we do not ask through our own merits, but through the merits of him, who has said, "whatsoever ye shall ask the Father in my name, the Father will give it unto you." (*John xv. 16 ; xvi. 23.*)

10. Do you pray for yourself alone?

No, not only for myself, but for all mankind; and not only for the living, but also for the dead.

11. Is it then lawful to pray for the dead?

Yes: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." (*2 Mac. xii. 46.*)

10. *For all mankind.*—I exhort that supplications, prayers, intercessions, and giving of thanks, be made for all men. (*1 Tim. ii. 1.*)

11. *But also for the dead.*—Thus St. Paul prayed, first for the house or family of Onesiphorus, that the Lord *would give mercy unto them.* (*2 Tim. i. 16*), and then for Onesiphorus himself, that the Lord *would grant unto him that he should find mercy of the Lord on that day* (*ibid. 18*): he prayed first for the *living*, in return for the benefits which he had received from their master, and then for the master himself, who was *dead*. This conclusion that he was dead, may be very justly inferred from the reason given of the apostle's prayer for the family, from the change in the wording of his prayer for Onesiphorus, and from his subsequent salutation of the family without any salutation of the master. (*2 Tim. iv 19.*)

THE LORD'S PRAYER.

1. Which is the best of prayers ?

That which was made for us by our Lord himself.

2. Say the Lord's prayer.

"Our Father, who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses as we forgive them who trespass against us, and lead us not into temptation, but deliver us from evil. Amen."

3. What means the first of these petitions, "hallowed be thy name." ?

But independently of this passage, we know from the ancient liturgies and the ancient writers, that before the Reformation there never existed a Christian church which did not pray for the dead. So consonant, indeed, to the spirit of Christianity, and to the best feelings of our nature, did this charitable duty appear to the first reformers in England, that it was admitted into the original book of common prayer, but was afterwards expunged, because they were unable to reconcile it with the disbelief of purgatory, which had been already made a doctrinal article of the new church.

3. *May honour the name.*—It is a misfortune that, from frequency of repetition, men often acquire a habit of reciting this most holy prayer without paying the least attention to the subjects of the several petitions. Hence it is difficult to excuse from impiety those who, in this first petition, pretend to feel a wish that the name of God may be

By it we pray that all men may honour the holy name of God.

4. What is the meaning of "thy kingdom come"?

By it we pray that the knowledge and worship of God may be spread over the whole earth.

5. What means "thy will be done on earth as it is in heaven"?

By it we pray that the holy will of God may be obeyed by men on earth, as it is by the blessed in heaven.

6. What means "give us this day our daily bread"?

By it we ask of God to grant us our food of each day, and to bless our daily labours and endeavours.

7. What means "forgive us our trespasses, as we forgive them who trespass against us"?

hallowed, though at the same time they profane it without scruple in their daily conversations; or those who pray in the second that God's will may be done, while they live in the constant habit of offending him by sin; or others who, in the fifth, beg to be forgiven as they forgive their enemies, while, instead of forgiving, they are meditating evil against those who offend them. A little attention to the words which they utter, would open their eyes to the inconsistency and profaneness of such conduct, and warn them of the necessity of repentance and amendment, before they presume to offer such petitions to the acceptance of the Almighty.

7. *Forgive.*—The duty of forgiveness has been noticed in Part II. c. iv. No. 10.

By it we pray for the pardon of our sins, but are at the same time reminded that, to obtain it, we must forgive our brethren.

8. What means "lead us not into temptation" ?

By it we pray that we may never be tempted above our strength.

9. What means "deliver us from evil" ?

By it we beg for deliverance from all evil of soul and body.

CHAP. III.

PUBLIC WORSHIP.

1. Besides private prayer ought we not to attend at the public worship ?

Certainly : for thus we make open profession of our religion, and by our example edify and instruct our neighbour.

8. *Lead us not.*—These words are not to be taken literally, as if God tempted man to evil. *Let no man, when he is tempted, say that he is tempted of God. God is not the tempter of evil, nor doth he tempt any man.* (James i. 13.) Hence this petition, both in the ancient Church, and in the English Catholic Church as late as the days of Bishop Bonner, was often translated, "let us not be led into temptation." We use verbs of causation strictly ; the Jews used them very loosely, attributing events to men who were not really the authors, but only the remote occasion of those events.

2. Do we derive any other benefit from public worship?

Yes: for then we pray all in one body; and our Lord has promised "that, where two or three are gathered together in his name, there will he be in the midst of them." (*Matt.* xviii. 20.)

3. Which is the most solemn portion of the public worship?

The sacrifice of the mass.

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3. *The Sacrifice of the Mass.*—The first mass was celebrated by our blessed Lord on the night before his Passion, when he gave to his apostles to eat of his body, and drink of his blood. He was a priest for ever after the order of Melchisedec; and on that occasion, according to the consentient language of all Christian antiquity, by the separate consecration of the bread and wine, he instituted the Christian sacrifice, offering to his Eternal Father his body, which on the morrow would be given for us, and his blood, which on the same morrow would be shed for the remission of sins. Nor was this all; after the institution of the sacrifice, he instituted also the Christian priesthood, commanding his apostles, and through them their successors in the ministry, to do what they had seen him do, as a perpetual memorial and representation of his death upon the cross. "Christ," says St. Cyprian, "was the high priest of God the Father; having first offered himself a sacrifice to the Father, and ordered the same to be done in memory of himself. The priest stands, therefore, in the place of Christ: and, if he does what Christ did, he offers in the church a full and perfect sacrifice to God the Father." (*Ep.* lxiii. p.

4. Why do you call it a sacrifice?

Because sacrifice is an oblation to God :
and in the mass we make to God the oblation

149.) Similar language perpetually occurs in all the old Christian writers, even so far back as the first century. With all of them the mass is a sacrifice, and Jesus Christ the victim.

Perhaps it may be asked, how then it happens that this sacred rite is not called a sacrifice in the tracts of the New Testament. It should be remembered, as has been noticed before, that those tracts are not records of Christian doctrine or worship. If they ever mention such matters, it is incidentally, and in covered language ; for the writers had learned from their master *not to cast their pearls before swine* (Matt. vii. 6), and practised the lessons which they taught to their disciples, to conceal the mysteries of their worship from the knowledge and the derision of the profane. Yet they occasionally make allusions to the sacrifice, which were perfectly intelligible to those for whose use they wrote. Thus St. Paul, having remarked that the eating of the Jewish sacrifices profited nothing, adds, *we have an altar, whereof they have no power to eat, who serve the tabernacle*, (Heb. xiii. 10), evidently intimating, that Christians had a right to eat of the victim sacrificed on the Christian altar, as the Jews ate of the victims sacrificed on their altars. (See also 1 Cor. x. 18, 21—Phil. ii. 17.)

Another question is, what may be the meaning of the ceremonies with which the mass is accompanied ; a question which would never be asked, if men were to reflect that the mass is not, like the many forms of worship which we see around us, of modern date and domestic origin—other-

of the body and blood of our Saviour, in remembrance of his death upon the cross.

5. Was this sacrifice foretold in the Old Testament ?

Yes : it is that "pure oblation," which the prophet Malachi foretold "should be offered

wise, like them, it would betray by its language and the paucity of its ceremonies, the land, and the time of its birth. It is the worship of the Christians of old ; it is therefore redolent of antiquity ; it reminds us at each step of the habits and manners of nations, which have long ceased to exist. We therefore revere and cherish it, as the form after which our fathers worshipped when they first embraced the faith ; and which they received from men who had derived it from the apostles of Christ. A worship fabricated of late years, may be anything else, but it cannot be the worship of the primitive Church.

5. *Pure oblation.*—Christ is that pure and holy victim, who was offered once in a bloody manner on mount Calvary, and is offered daily in an unbloody manner on the altar, *in every place from the rising of the sun to the going down of the same.*

Among the charges against the Catholic Church, *the vain and profane novelties of words of men who blaspheme that which they know not* (1 Tim. vi. 20 ; 2 Peter ii. 12), there is none more offensive to pious ears, none more disgraceful to its authors, than that which attributes idolatry to the practice of this most holy worship.

Protestants, like Catholics, kneel to receive the sacrament. Why then if, as is pretended, the outward demonstration of respect be idolatry, is the charge confined to Catholics ? It attaches

among the Gentiles in every place, from the rising of the sun to the going down of the same." (Mal. i. 11.)

more strongly to Protestants, for they kneel before that which they believe to be bread and wine, Catholics before that which they believe to be the body and blood of Christ.

Perhaps it may be said that this very difference will acquit the one and convict the other : because the Protestant can have no intention of paying divine worship to bread and wine. His worship is directed to God alone.

Now the Catholic will make the same reply His worship is directed to God alone.

When the apostle saw before him that body in possession of life, which a few days before had been taken down dead from the cross, he exclaimed, *My Lord, and my God.* (John xx. 28.) To whom or to what did his worship then apply ? Was it confined to the body then before his eyes ? No : it was directed to the Divine Being, whom he believed to dwell in that body. The presence of the body was the occasion, the presence of the Godhead the object of his worship.

So it is with the Catholic. Kneeling before the consecrated species, believing them to be the body and blood of Christ, he exclaims also with St. Thomas, *My Lord, and my God.* But is his worship confined to them ? No : it proceeds further : it is directed to that divine person, who took flesh and blood, and died on the cross for the salvation of man, and who is really present in the sacrament. The sacrament is the occasion, the Godhead the object of his worship.

Nor let it be objected that the body and blood of Christ are not there. That cannot be : they

6. Is not the mass sometimes offered to the saints ?

No: it would be an impiety to offer it to any other being than Almighty God.

PRAYER TO THE SAINTS.

1. Is it not then an impiety to pray to the saints in heaven ?

We no more pray to them, than we pray to our fellow men upon earth: of the one and the other we ask the same thing, that

must be there, or the words of our blessed Lord are not true. But even supposing that they were not there, the only legitimate inference would be, that the Catholic is in error, not that he is an idolater. For it is a contradiction in terms to call that man an idolater, who hath no other intention, no other object, but to worship the *Word made flesh*, who dwelt amongst us, and who suffered for us.

6. *Would be an impiety.*—"Christians celebrate with religious solemnity the memory of the martyrs, that they may excite themselves to imitate their constancy, that they may be united to their merits, and that they may be aided with their prayers: but it is not to any martyr, but to the very God of the martyrs that we raise our altars. To God alone, who crowned the martyrs, is the sacrifice offered."—St. Aug. cont. Faust. xx. 18.

1. *Pray to them.*—To God we say, *have mercy on us*: to the saints we say, *pray for us*. Is it possible for any man to be so blinded with prejudice, as not to see the immense difference between these two forms of address ?

they would pray to our common God and Lord, both with us and for us.

2. Do we not thus make them our mediators?

In no other sense than we are mediators one for another. We cannot say the prayer taught us by our Lord without praying for each other.

3. Do we not ascribe to them the divine attribute of omnipresence? They must be every where present to hear us in all places.

Our Saviour did not attribute omnipresence to the angels: yet he says that they rejoice at the conversion of the sinner, and of course must be made to know what happens upon earth. (Luke xx. 7-10.)

4. At least Catholics give divine honour to the mother of Christ?

They do not. They know that she is a creature, and that divine honour cannot be due to any creature. But since God has honoured her above all the other children of Adam, Catholics believe it a duty to honour her above all other saints.

2. *Mediator*.—The passage in Scripture which is so often alleged by Protestant controvertists, does not apply. *There is but one mediator of God and man*, because it means by mediator, one *who gave himself a redemption for all*. (1 Tim. ii. 6.) In that sense Jesus Christ is our only mediator.

4. *They do not*.—"She stands before all the saints on account of the heavenly mystery accomplished in her: but we adore no saint. Let Mary then be held in honour: but let the Father, Son, and Holy Ghost, not Mary, be adored."—(S. Epiphanius. ad ver. Collyrid. Hær. lix.)

5. In what manner do you address her ?

1°. Hail Mary, full of grace ! The Lord is with thee. 2°. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. 3°. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death.

6. What do you remark of the two first parts of this address ?

That the first part was addressed to her by the angel Gabriel, and the second by St. Elizabeth inspired by the Holy Ghost. Both must therefore be admitted by every consistent reader of the Scripture.

7. And what of the third part ?

That it is a request which may with propriety be made to any good man on earth, or saint in heaven. Where then can be the impropriety of addressing it to the queen of saints, the mother of our Saviour ?

6. *The two first parts.*—The angel pronounced her blessed. *Blessed art thou among women.* (Luke i. 28.) She herself, in her canticle of joy, applies to herself the same epithet. *Behold from henceforth all generations shall call me blessed.* (Luke i. 48.) Who then can refuse to denominate her *the Blessed Virgin* ?

7. *Address.*—We find something very like this in the works of St. Ephrem. “ We fly under thy protection, O holy mother of God ; under the wings of thy compassion and mercy protect us, and preserve us.”—(De laud. B. Mar. p. 208.)

CHAP. IV.

ON GOOD WORKS.

1. What do you mean by good works ?

Religious works, which have for their immediate object the honour and worship of God, and regard the commandment of the love of God ; and works of mercy or charity, which have for their object to relieve the wants of others, and pertain to the commandment of the love of our neighbour.

2. What does the Scripture teach respecting good works ?

That by them " we are to make our calling and election sure." (2 Pet. i. 10.)

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2. *Teach respecting good works.*—Much unintelligible learning has been wasted by Protestant divines in attempts to explain the doctrine, that we are justified by faith without good works. Now, it must be evident to every one who leisurely weighs the passage on which this doctrine is founded, that the apostle is not speaking of the justification of the Christian who has fallen into sin after baptism, but of the justification in baptism of the man who has been converted from Judaism or Paganism. (Tit. iii. 5, 7.) Such convert is justified, according to St. Paul, not in consequence of the works which he did whilst he was a Jew or a Pagan, but in virtue of his faith in Jesus Christ, which brought him to the water of baptism. But it must be remembered, that the faith which sufficed for his justification in that sacrament, will not suffice for justification after bap-

3. How do you divide the works of mercy?

Into works of mercy corporal, and works of mercy spiritual.

4. What are the works of mercy corporal?

All those which tend to relieve the wants and sufferings of our fellow men in poverty, sickness, misfortune, and the several calamities incident to human life.

5. Is any reward promised to such works?

Yes: the most magnificent reward at the day of judgment. Nor will the smallest act of charity go unrequited.

6. What do you mean by works of mercy spiritual?

Works which tend to relieve the religious wants or mental sufferings of others.

tism. When once he is become a Christian, he must be fruitful in every good work (Col. i. 10.), because faith without works is dead, and by works a man is justified, and not by faith only. (James ii. 24, 26.) He has indeed begun well; but he is not yet secure of salvation; it is by good works that he is to make his calling and election sure.— (2 Pet. i. 10.)

5. Magnificent reward.—Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; naked and ye clothed me, &c. (Matt. xxv. 34.)

The smallest act.—Whoever shall give to drink to one of these little ones, a cup of cold water only in the name of a disciple, amen, I say to you he shall not lose his reward. (Matt. x. 42.)

7. Which are the principal of these works?

To comfort the sorrowful, to counsel the doubtful, and to procure the benefits of education, of religious instruction, and of divine worship for the poor and destitute.

8. Is any reward promised to these works?

Yes: "they that instruct many unto righteousness, shall shine as stars for ever and ever." (Dan. xii. 3.)

9. Can we, of ourselves, do any good works towards the salvation of our souls?

No, we cannot without the help of God's grace.

10. How may we obtain the grace of God?

By prayer.

9. Good works.—Divine grace. *By grace you are saved through faith, and that not of yourselves, for it is the gift of God. (Ephes. ii. 8.) It is God who worketh in you both to will and to accomplish, according to his good will. (Philipp. ii. 13.) We are not sufficient of ourselves to think any thing, as of ourselves; but all our sufficiency is from God. (2 Cor. iii. 5.)*

10. By prayer.—Amen, amen, I say unto you, if you ask the Father any thing in my name, he will give it you. (John xvi. 23.) "God does not command impossibilities, but in giving his commandments, he admonishes us to do what we are able, and ask him for what is above our ability, and he assists us that we may be able to keep his commandments." (Coun. Trent. sc. vi. 11.)

CONCLUSION.

1. What is the sum of the instruction contained in this book.

Part the first explains the doctrines, which we must believe. "Without faith it is impossible to please God." (Heb. xi. 6.)

Part the second explains the commandments, which we must observe. "If thou wilt enter into life, keep the commandments." (Matt. xix. 7.)

Part the third explains the manner in which we must worship God, and apply to him for mercy and grace. "The Lord thy God shalt thou worship, and him alone shalt thou serve." (Matt. iv. 10.)

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